BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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CONTENTS

pecial Articles PAGE

Children in the Church ..... *Julius Fischbach* 6
United, They Live To Serve ..... *Coe Hayne* 9
Leaders Praise Baptist Church School Advance 12
What Makes a Home Christian? ..... *Mrs. Luther Wesley Smith* 14
The Family Takes a Holiday ..... *Kenneth L. Cober* 16
Baptist Church School Advance: First To Enroll 17

hildren's Leader

A Planning Conference for Church Officers ..... *Edwin T. Dahlberg* 18
Guiding Children's Giving ..... *Nan F. Heflin* 19
Picture Page—Visiting a Christian Center 21
Creative Activities ..... *Atha S. Bowman* 22
The Nursery Class in July ..... *Mrs. Robert Nester* 23
For Her Sake (Poem) ..... *Grace Thomas Bloxham* 23
Guiding Beginners in July ..... *Elizabeth McE. Shields* 25
Worship Suggestions for July ..... *Hazel M. Davies* 26
Happy Birthdays ..... *Bertha C. Anderson* 27
Junior Worship Services for July ..... *Louise S. Linder* 28

The Junior Society:
Neighborhood Explorers ..... *Margaret S. Ward* 30

oung People's Leader

"Tell Us a Story!" ..... *Margaret Eggleston Owen* 33
Quietness (Poem) ..... *Irene Robinson* 33
Soul Peace (Poem) ..... *Atwood Downes* 34
Neighbor Groups ..... *Lereine Ballantyne* 35
One Youth Group Begins To Act ..... *Roy A. Burkhart* 36
Nashville Youth Accepts Liquor's Challenge ..... *Ross L. Holman* 37
Eight Great Days 38
I Hear (Poem) ..... *Grayce Krogh* 38
And Like It ..... *Clifford W. Berg* 38

Young People's Society:
Spiritual Power for Today ..... *Henry G. Weston Smith* 39
All One Family ..... *Henry G. Weston Smith* 40
Zeal Pays Dividends ..... *Franklin Perrin* 41
Recreation That Enriches ..... *Glenn H. Asquith* 42
Making Others Happy ..... *Myrtle H. Hayward* 43
The Devotional Use of the Bible ..... *Clarence W. Cranford* 44

dult Leader

The Information Committee ..... *Leslie E. Dunkin* 46
What About the Monthly Meeting? ..... *Wouter Van Garrett* 47

International Sunday School Lessons:
July 7. Job Tempted To Doubt God's Goodness 48
July 14. Job's Struggle to Faith in Life After Death 52
July 21. Job's Repentance and Restoration 56
July 28. Weighing Consequences 60

This Month

■ The *Baptist Church School Advance* was formally launched at the Northern Baptist Convention, in session at Atlantic City. From reading the June issue of this publication every Baptist church now faces the obligation to do something to dispel the "Somber Shadows." In addition to the definite directions already given, each number of this magazine will offer specific helps in carrying forward this great program. Tell the members of your school what others think about this plan. (See "Leaders Praise Baptist Church School Advance," pages 12, 13.)

■ Are rural churches doomed to extinction? If you have thought so, you will change your mind after reading the account of Rev. George Wiesen's work in Indiana County, Pennsylvania. Four congregations worked out a plan that can be utilized in many other sections of the Northern Baptist Convention. (Read "United, They LIVE To Serve," pages 9-11.)

■ Participation in discussions, the presentation of dramas, the planning of worship services—all of that was good, but "Isn't it about time that we began to do something for other communities in our city?" inquired a member of the young people's group. Roy A. Burkhart tells the story in "One Youth Group Begins To Act" (page 36). And on the following page you have the facts concerning another group of young people that became concerned about conditions in their city. Read "Nashville Youth Accepts Liquor's Challenge," by Ross L. Holman.

Next Month

■ "A Parent Education Program for the Small Church," by Edith B. Warren, is full of practical suggestions for churches, limited perhaps in size and leadership, but not in opportunities for carrying on a worth-while work with parents.

■ Are you looking for a strong peace play for presentation on or before Armistice Day? You will find it in the August issue—"Salvage," written by D. C. Wilson and published by the Walter H. Baker Company, Boston.

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OF INTEREST TO BAPTISTS

■ Congratulations to Judge E. J. Millington, the new president of the Northern Baptist Convention. Not only has he given intelligent, vigorous leadership to Baptist work in the state of Michigan, but during the past year he has served as president of The American Baptist Publication Society. Northern Baptists pledge their loyalty and co-operation to this able leader.

■ Dr. W. S. K. Yeaple has been elected executive secretary of the Board of Education of the Northern Baptist Convention, a position that has been filled for many years and in a most admirable manner by Dr. F. W. Padelford. Since 1929 Dr. Yeaple has been pastor of the Lake Avenue Baptist Church, Rochester, New York. A native of Ohio, he attended Shurtleff College and Colgate-Rochester Divinity School. He is the author of the books *The Fellowship of Troubled Souls* and *Your Money and Your Life.*

■ The unified display of materials on the west wall of the Exhibit Hall caused many comments from Convention visitors. Quite a number expressed themselves as pleased with the opportunity to see all at once the materials that must be used in all phases of work with a particular age group. The three curriculum-building agencies of the denomination had combined to make this presentation helpful and complete. Any questions about the materials on display there during the Convention should be addressed to The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa.; The Board of Education, 152 Madison Ave., New York, N. Y.; or the Baptist Young People's Union of America, 203 N. Wabash Ave., Chicago, Ill.

■ For the fourth consecutive year, Mr. John Nuveen, of Chicago, has presented the denomination with an automobile and trailer for use in the Colporter Department. The trailer was on display throughout the Convention meetings and on Sunday, Dr. Luther Wesley Smith conducted a dedication service. All present felt the importance of the occasion as Rev. Mark Rich led in prayer and as Dr. John C. Killian presented the keys of the trailer to the new Colporter-Missionary, Rev. Francis B. Sorley. Mr. Sorley and his wife responded in a manner that convinced everyone of their sincerity and consecration to their new work. In concluding the service, Judge Millington read the dedicatory statements and led in a final prayer.

■ Dr. Daniel A. Poling, pastor of the Temple Baptist Church in Philadelphia, recently preached a series of sermons on marriage and the home. His theme was "Building a Successful Home."

■ The pageant, "Send the Light," that was presented on Saturday evening before the Northern Baptist Convention had hardly ended before many in the audience were buying copies from the colporters who patrolled the aisles. The pageant commemorated the one-hundredth anniversary of the Colporter Department; it traced the determination of sincere Christians to carry the gospel light and the eagerness of men and women to receive that light. All who saw the presentation felt a strong urge to help in carrying on this important work. The pageant may be purchased from the Council on Finance and Promotion, 152 Madison Ave., New York, N. Y., or The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa. Price, 10 cents. Time of presentation, 55 minutes.

■ After the Convention had ended many of the delegates remarked that for them the meetings had been terribly depressing. The discussions on major economic problems and the feeling of oppression brought on by news of the European war made some wonder whether the Convention had been as worth while as they expected. But many of the young people in attendance went away with a determination that their churches should do something about the war and peace problem and the refugee situation.

■ Rev. Louis P. Jensen has resigned as Director of Christian Education for the Chicago Baptist Association, completing a twelve-year period of service. He has accepted the position of West Coast Secretary for the American Baptist Foreign Mission Society, with headquarters at Los Angeles.

■ After ten years of service as Director of Christian Education for the Baptist churches of Pittsburgh, Rev. David Witte has accepted a call to serve in the same capacity for the Wisconsin Baptist Convention.

■ Howard Haworth began his work June 1 as Director of Christian Education for the State of Kansas. He is a graduate of Ottawa University and of the Southern Baptist Theological Seminary. He succeeds Rev. A. Lawrence Black, who retired two years ago after fifteen years of service.

■ Miss Esmah Orcutt is the new Director of Children's Work in West Virginia, continuing the work that Miss Erna Wells had been carrying up to the time of her retirement. Miss Orcutt is a graduate of Denison University and has done graduate work at the University of Michigan and at Colgate-Rochester Divinity School.

A "Sunset Prayer League" has been med under the auspices of the man's Department of the Baptist rld Alliance. Its object is to "pray h day at *sunset* asking our heavenly her to give peace for all time and to my heart and the hearts of all men rywhere with the spirit of our Lord us Christ."

Dr. Luther Wesley Smith will give a ies of radio messages on the theme hristian Education, Today and To-rrow" over the National Broadcasting tem during the month of July. These grams will be heard from 1:30 to 45 P.M. Eastern Daylight Time every dnesday on WJZ and the Blue Net-rk. Dr. Smith has chosen the follow-subjects for his discussions:

uly 3—Leadership for Christian Education
uly 10—What Every Church Can Do
uly 17—What Every Community Can Do
uly 24—The Church and Home Working Together
uly 31—A Strategy for Building a New America

The National Baptist Memorial urch, Washington, D. C., Dr. Gove G. nson, pastor, has decided to remodel present church building and to erect additional unit to care for its pro-m of Christian education. Of the 0,000 required to finance this project, 0,000 is being given by Charles rner, one of the charter members and active worker for 34 years.

Members of the woman's auxiliary of John's Episcopal Church, Mount ospect, Ill., hit on a scheme that might ll be adopted by Baptist women. e ladies decided to exercise their Leap ar prerogatives by asking their hus-nds to special meetings in the church. e meetings in question were lectures the history and the background of e Episcopal church.

The registration at Atlantic City was ported as the largest in ten years: 30 delegates; 975 visitors.

Oregon laymen have launched a pro-am of expansion in which they seek enlist 5,000 NEW men as members of eir various local councils. They also an to raise a fund with which to aid ruggling churches.

In addition to his work as Western epresentative of The American Baptist me Mission Society, Dr. M. E. atcher carries the responsibility of urch school superintendent for the rst Baptist Church, Berkeley, Calif. ecently he was honored after complet-g ten years of service as superin-ndent.

Announcing

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Their Creation. The production of the courses is a co-operative process in which a great many people are sharing. Many of the units are taught experimentally before being printed. All are being revised on the basis of comments received.

Their Plan. Years I, II, and III, which make up the primary series, are prepared for the use of children who are in grades 1, 2, and 3 of public school, and who are usually from six to eight years of age. The three years have been planned with careful attention to all the elements that should go into a course in religious education for children of these ages, and each year builds upon the work of the preceding year. Each is a part of a whole plan prepared with careful attention to the experiences and interests of each age group, the needed progression from year to year, the best balance of different types of subject matter, and the need for including a well-rounded program of Christian education in the complete series.

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YOUTH...

The Devotional Life of Young People

By CLARENCE W. CRANFORD

THE worthwhileness of the author's counsel and the persuasiveness of his address have made him a drawing card for summer assemblies. He writes, as he speaks, with a simplicity and charm that young people find pleasing as well as edifying. Parents, teachers and pastors who are looking for a book that will build up the religious views of their young people, and, at the same time, deepen their religious experience should consider this helpful book.

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LIQUOR...

An Old Fight in a New Arena

By KENNETH L. COBER and PAUL C. CARTER

THERE has been a widespread demand for a handbook of temperance information and methods written from a distinctly religious point of view. This little volume aims to supply that demand. The authors have sought to appeal to common sense and scientific data more than to the emotions in their argument; and they would wage their old fight against alcohol in an arena of today. The material is intended for use in study classes and in the preparation of talks dealing with intemperance.

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OF INTEREST TO BAPTISTS

■ South Dakota Baptist youth soon will enjoy this year their own summer camp. The State Convention has purchased ten acres of land on Swan Lake in the eastern part of the state. Although title to the property will be held by the State Convention, the German, the Swedish, and the Danish-Norwegian Conferences will also have representation on the administrative council, and young people of all these groups will be privileged to make use of the camp.

■ The Chicago Baptist Institute, joint project of the Chicago Baptist Association, The American Baptist Home Mission Society and The American Baptist Publication Society, together with the Negro churches, has moved into new quarters at 3816 South Michigan Avenue. The Institute, under the direction of Dean H. M. Smith, serves as a training ground for ministers and church workers. It is now recognized as one of the outstanding institutions of its kind in America.

■ In Maine there is a group of Baptist ministers called the Roger Williams Fellowship. The purpose of the organization is "to afford opportunity for mutual discussion and Christian fellowship to Baptist ministers who are willing to participate in such a spirit of tolerance." At a recent meeting Rev. Russell Wallace, pastor at Ogunquit, read a paper on "The Problems of the Small-Town Church," which was followed by a discussion.

■ The Baptist-Disciples Ministers Association, Buffalo, N. Y., discussed at a recent meeting this subject: "Our Alma Maters and the Influence They Have Had on Our Ministry."

■ The Baptist Church in Cheshire, Mass., recently celebrated its 150th anniversary. Appropriate services were held and significant remarks were made. But two things were particularly unique. A pulpit Bible that had been in use in the church for one hundred years was displayed and selections read from it. Aside from that a reckoning was made of achievements made by the church since it had inaugurated the "Forward Movement" in the fall of 1938. All accomplishments were listed and read proudly, while everyone determined that still higher goals should be reached in another two years.

■ The Massachusetts Baptist Convention recently paid tribute to the memory of Dr. William Quay Rosselle, who passed away on April 3, 1940. Dr. Rosselle had served the denomination on several of its important boards and committees. He was a member of the Board of Managers of The American Baptist Publication Society for twenty-eight years, and chairman of its Committee on Christian Education for twenty-one years. He was also a member of the Society's "Book Publishing Committee." Dr. Rosselle served the Pennsylvania Baptist Convention as president for two years, and was also president of the Massachusetts Baptist Convention for two years. He was a man of God, a good minister of Jesus Christ, and everyone who knew him will miss him greatly from the Baptist fellowship.

CONGRATULATIONS TO

Rev. Frederick G. Reynolds, pastor of Lafayette Avenue Baptist Church, Buffalo, New York. He celebrated his forty-fifth year in the ministry on April 21, 1940.

The First African Baptist Church, Philadelphia, Pa. This oldest Philadelphia Baptist church for Negroes observed its 131st anniversary on May 19.

Rev. John L. Barton, General Superintendent of the South Dakota Baptist Convention. On March 31 he completed fifteen years of service in that position.

The First Baptist Church, Washington, D. C. They celebrated their 138th birthday on March 7.

Rev. W. J. Peterson, pastor of the Baptist church in Flagler, Colorado. He has served his church for fourteen years.

Calvary Baptist Church, Spokane, Washington. This church celebrated its Golden Jubilee on February 18. Dr. E. B. Reed, present pastor, has been the leader in this field for twenty-one years.

Rev. Charles H. Scheick, pastor of the Lynhurst Baptist Church, Lynhurst, Indiana. On March 10, eighteen years ago, Mr. Scheick went to the little church of less than 100 members, because his physician had ordered him to seek rest or suffer a nervous breakdown. However, the tremendous problems that the minister met caused him to forget his condition and work harder than ever. Within a few years he had built the church membership to more than 1,000, had fostered a movement to erect a new church building and had established the largest vacation church school in Marion County, Indiana.

Rev. Berton F. Bronson, pastor of the King City (Calif.) Community Baptist Church. This pastor has completed fourteen years of service.

Rev. R. S. Beal, pastor of the First Baptist Church, Tucson, Arizona. On March 1 this church honored him for twenty-two years of constructive work.

Hyde Park Baptist Church, Cincinnati, Ohio. The 150th anniversary was observed on January 21.

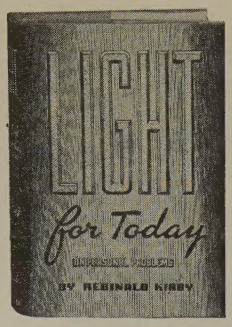
The Finance Committee of the North- Baptist Convention has authorized e American Baptist Home Mission ciety to secure a special fund of $5,000 create a Bruce Kinney Scholarship Bacone College, Okla. Of this amount o generous friends have already dged $1,500. Throughout his entire vice in behalf of the American Indian late Dr. Bruce Kinney, director of dian Missions, revealed a deep and nuine concern for their youth. The istance and the counsel he gave to dian boys and girls relative to their ucational problems represents one of most valuable contributions of this at missionary to the work of the ngdom.

Dr. Hugh A. Heath, General Secre- y of the Massachusetts Baptist Con- ntion for twenty-four years, has re- gned, effective June 30. In addition to e excellent leadership given to the te work, Dr. Heath has served as the esident of the board of trustees of ewton Theological Institution, and as trustee of New England Baptist Hos- tal and the Baptist Home in Massa- usetts. Rev. Isaac Higginbotham will rve the Convention as Acting General cretary from July 1 to October 31.

The Madison Avenue Baptist Church, Albany, New York, Dr. George L. tton, pastor, has no Sunday school. has no young people's society, no ghly organized adult classes. Yet the urch is in a flourishing condition. It erates under "The Unified Plan" and nducts all activities as departments der the central body. The Board of ucation sets up a unified morning rvice for Sunday mornings; the Young ople's Fellowship unifies the work of e young people of the church, and en's and Women's Organizations do e same for the adult work. The church ecutive board correlates the activities all groups and as a result all the mem- rs feel a church loyalty that is not parent in many other situations.

The Grace Baptist Church, San Jose, alif., Dr. E. H. Hicks, pastor, is en- aged in raising $65,000 for a new ilding. The recent School of Missions as one of the best attended and was rtainly the most successful that the urch ever has held.

Beginning in September, 1940, Miss enore Kruse will take up the duties Alumnae-Field Secretary at Baptist stitute for Christian Workers, Phila- elphia, Pa., succeeding Miss Emma ossett, who married Rev. William Rus- ll Pankey on June 22. Miss Kruse is graduate of Baptist Institute and Tem- le University, and has served for the ast four years with the Bethel Baptist hurch of Detroit, Michigan, Rev. Carl engle, pastor.



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"HOW can we revitalize the Communion Service?" Many ministers are asking themselves this question these days, and this valuable little handbook helps supply the answer. Ever since taking up his pastorate at the Evangel Baptist Church, of Narberth, Pa., the author has concerned himself with the development of the Communion Service. Now, in this book he is passing on to others the results of his experience. Intended primarily as a guide for the minister, the *Communion Service Book* contains twenty service programs with prayers, meditations, themes and suggested hymns and anthems that will make a valuable contribution to any church's Communion Service.

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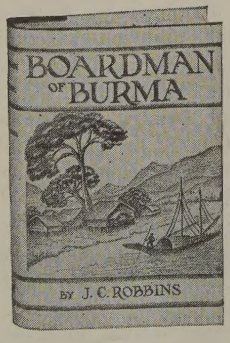

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By J. C. ROBBINS

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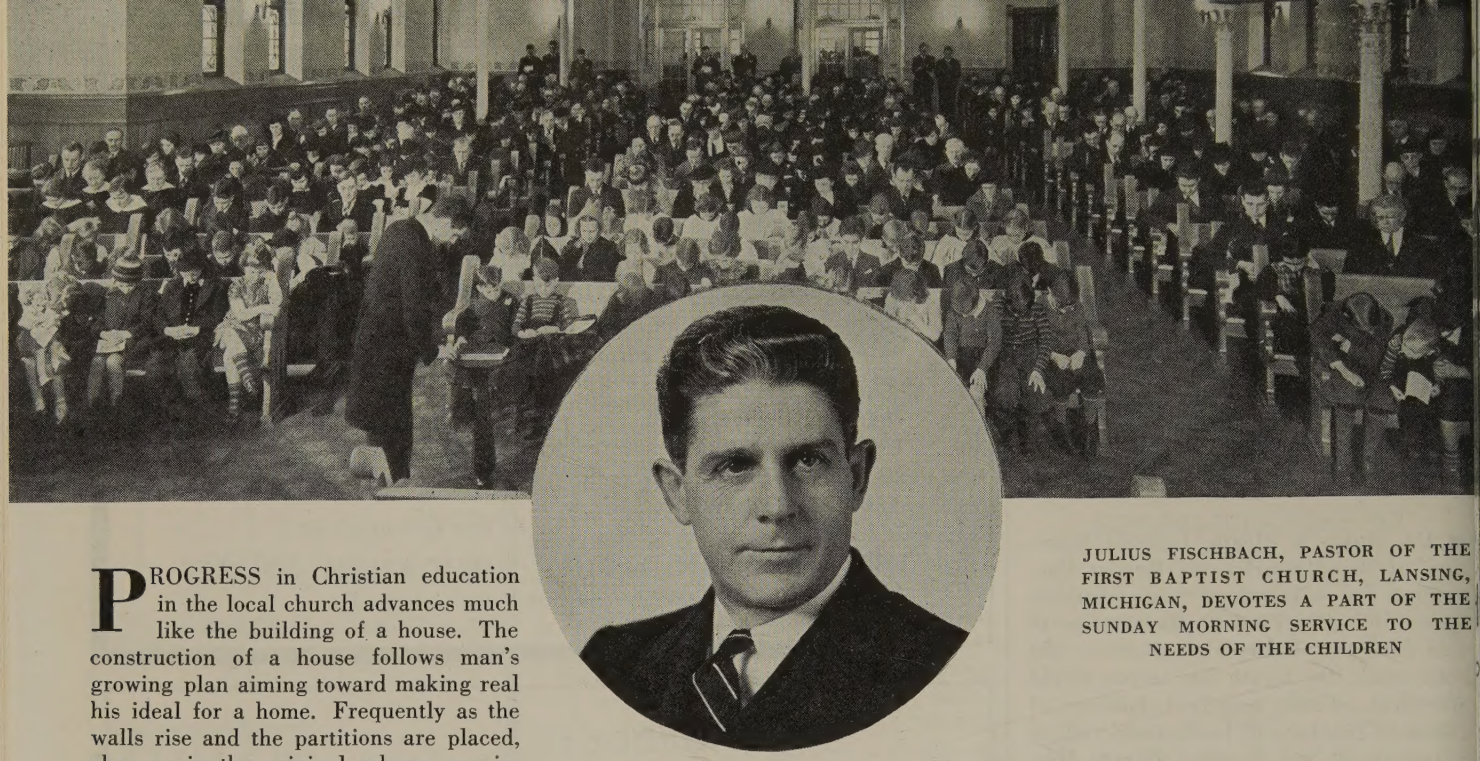


JULIUS FISCHBACH, PASTOR OF THE FIRST BAPTIST CHURCH, LANSING, MICHIGAN, DEVOTES A PART OF THE SUNDAY MORNING SERVICE TO THE NEEDS OF THE CHILDREN

Children in the CHURCH

By JULIUS FISCHBACH

PROGRESS in Christian education in the local church advances much like the building of a house. The construction of a house follows man's growing plan aiming toward making real his ideal for a home. Frequently as the walls rise and the partitions are placed, changes in the original scheme are indicated and the plan is altered. After the house is finished and the family moves in, arrangements that do not work out as anticipated may be changed to suit the requirements of those who call it home. Perhaps after many years the whole structure will need renovation.

The need for grading the teaching of the church has been insistently and consistently taught for a good many years. It is a sound principle because God has graded the child. Some churches, in building the house of their educational program, have inculcated the grading principle to an extreme degree. The result is that the church sometimes is so subdivided and partitioned by age limits that it fails to meet the living requirements of a true church home. Like a house badly cut up into many small rooms, the program cries out for integration and unification. This unification will come not by a repudiation of the grading principle but rather by a rethinking of the whole scheme and a rearrangement of the program in such a way that the spirit is dramatized in practice. The purpose of this article is to suggest a solution to the problem of making the church a unity in the consciousness of all its family members, young and old, and bridging the chasm sometimes artificially created between "Sunday school" and "church." The plan is not new; its only virtue is that it is working in at least one situation and is accomplishing the aim in view.

The Worship Period

Though the program includes all the children, those of the nursery and beginner departments are not active participants. In the minds of parents and teachers they are in a very true sense members of the church family. Though this fact is frequently suggested to these younger children, they gather with the older members of the group on only two occasions during the church year, Children's Day and Christmas. Sometimes a beginner child will want to come with his primary brother or sister for a part of the church service. No objection is made to an occasional visit but the practice is not encouraged. An interesting program is arranged for these nursery and beginner children in their own rooms during the worship hour to enable their parents to attend the service. Teachers and nursery attendants, however, are not asked to serve double time. The teachers and helpers who care for the children during the church school hour are relieved by others who serve during the worship hour. Girls of high-school age enjoy working with these children and gladly volunteer. It is highly important to have an older woman in charge. A large number of helpers is not needed as no effort is made to teach a lesson. The children are directed in play, they do some handwork and an occasional story is told.

As we plan for the primary and junior boys and girls, the entire Sunday morning visit to the church is considered to have one continuing purpose, with three interrelated phases of expression. With this point of view in the background of the thinking both of those who prepare and lead the program and of those who participate, the session becomes one interesting whole. These three phases might be thought of as the instruction period, the worship period, and the practice period. We refrain from the use of the terms "impression" and "expression" for in all of these periods the pupil should be participating actively if he is really a vital part of the process. There is, however, a greater emphasis put upon the initiative of the pupil in the last period than in the other two.

We are concerned here with only the second and third of these periods. We assume that the first period of instruction is adequately cared for and planned with the other two periods in mind. Though there will be a brief devotional in this period, it will be very informal, reminding the pupils that all work should be done reverently as in the sight of God. The worship program comes in the second period, in the center of the morning's experience. In order that all departments and age groups may worship intelligently and unitedly, some time will be taken during the first period in the primary and junior departments to go over the materials to be used in

BOYS AND GIRLS IN THE PRIMARY DEPARTMENT EASILY LOSE THEMSELVES IN A STORY

How to make all members, young and old, realize that the church is a unity, a family. A plan for bridging the gap between "Sunday School" and "Church"

the morning worship. A brief interpretation will be given. Perhaps a new hymn will be practiced or a call to worship or Scripture passage memorized. Certainly the meaning of worship will be explained and the spirit of reverence cultivated.

Then the church family assembles for worship together. Of course the junior and primary children are there. Both children and adults lose if they are absent. Each has something to contribute to the other. Some of the children will sit with their parents; often a teacher and her class will sit together; and other children will prefer to sit together at the front of the church. But how can a worship service be interesting to children and adults alike? By a careful selection of hymns, Scripture readings or responses (with children themselves and their leaders assisting in the selection), and a remembrance on the part of the minister that all ages are present, such a service always can be arranged. For instance, the call to worship may be the familiar one:

"Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?"

This call will be used each Sunday for a month. The minister has on the previous Sunday explained how, in the days of the Temple at Jerusalem, these words were sung antiphonally by the people approaching the Temple and the choir within the walls. Today the children, who have studied the background of the psalm and have learned to sing it antiphonally, dramatize the call to worship as the junior choir stands at the front of the balcony and a group of boys and girls approaches from the pulpit platform. Is this not a welcome contribution to the worship service?

Familiarity with the Bible

Let us suppose that next Sunday is World Bible Sunday. The children who have been studying the origin and the composition of the Bible as a "library of sacred books" make two distinct contributions to the service. They assist the minister in reading the Scripture. A dozen of them sit on the platform. He calls for two or three Old Testament and two or three New Testament passages relating to the value of Bible reading and study. The children find the texts and read them from their own Bibles. (Perhaps many an adult will catch the inspiration to familiarize himself with his own forgotten Bible!) In the foyer of the church on this Sunday the children have placed their display of scrolls, sealed epistles and Bible libraries made with their own hands as well as a stack of New Testaments they are sending as their missionary offering for the month to the Negro Christian Center in Detroit.

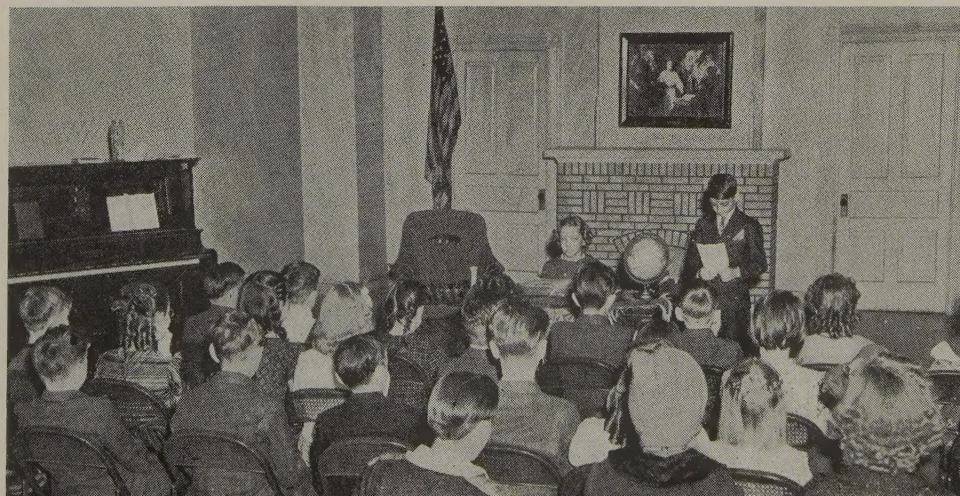
During the Christmas season, when the "Prince of Peace" confronts a world torn with strife, the children decide to learn something about the meaning of war and peace. After some weeks of discussion, study and work, they place peace posters on the church bulletin board and pass out mimeographed booklets under the title "Arguments for Peace and War." On the "peace" page are many arguments ranging from the sixth commandment and the teachings of Jesus to the statement: "Men will be killed and some of them may be our daddies." The page of arguments for war is significantly blank!

The Junior Sermon

Is there a place for a "junior sermon" in the general worship service? We definitely believe so. Many churches have the custom of choosing a theme or subject for each month. These themes are chosen by the organization committee or council representing all departments of the church. The sermon each Sunday will be based on some phase of this theme. This tends to create unity throughout the church as each department interprets its program for the month in terms of the church theme. The minister will go one step further with his sermon of the day. He will find the best possible illustration of his message in story form, and through the story give the children the gist of his sermon. It will be good practice for the minister and it will be helpful to the children.

A children's story never should be just a story but it should be *the* story of the day. Every worship program should have unity, and as the hymns, the Scripture, the prayer and the special music unite with the sermon to speak the truth of the theme of the day, so the junior sermon should be a jewel of illuminating truth carrying the theme message to every boy and girl present. The minister will not feel a need of "stepping down" his remarks to meet the requirements of the children, though it is good practice to step down from the pulpit and stand in the midst of the boys and girls when speaking to them. A finer sense of comradeship will

AT A GROUP MEETING IN THE JUNIOR DEPARTMENT THE MEMBERS TALK THINGS OVER



AN INTERESTING PROGRAM OF WORSHIP AND ACTIVITIES IS ARRANGED FOR THE CHILDREN OF THE NURSERY AND THE BEGINNER DEPARTMENTS

be felt between minister and children if the children come forward and meet the minister at the front of the church, either standing around him or sitting in the front pews. It is difficult to talk intimately with boys and girls scattered all over the congregation and almost impossible from the exalted height of the pulpit. It is always well to be very informal with boys and girls and to ask them questions, calling them by name. They should be allowed to participate as much as possible in this part of the service.

The children's story, if it is carefully chosen and well told, will not be a break in the worship service but will be a valuable part of the program for all present. We sometimes hear of ministers who use the children's sermon to "rap" the adults. This is an unpardonable practice. The other extreme, however, may be just as bad if the adults have reason to feel that the six or eight minutes with the children means "time out" for themselves. The junior sermon should be so vitally a part of the whole that all present appreciate it and enjoy it with the children.

After the junior sermon, the children go out to their departments in another part of the building while the adults remain for the rest of the worship service, including the offertory, the anthem and the sermon. The junior choir may sing the children's theme song of the month as the children go out in recessional, the choir bringing up the rear after the others have passed by. On special occasions they will make more of a pageant of their procession with the Christian flag borne at the front of the line and the choir leading. It might also be remarked that on communion Sundays, during the singing of the preparation hymn at the close of the sermon, the boys and girls who are members of the church quietly come back to their places in the auditorium for the communion service.

The Practice Period

During the third period, the children meet again in departmental groups. This part of the session presents a greater opportunity than the first two periods for creative activities. It is in this period that the children have made the major part of their preparation for participation in the worship service as indicated above. But that is not all they do. At this time they have more opportunity to learn through doing, to put into practice the things they have been learning and into action the emotions they have been feeling. For instance, if the theme of the month is missions and they have been studying some phase of mission work, they now decide among themselves how they can be missionary, determining after some discussion what disposition they will make of mission money they have accumulated in their treasury and what projects they will sponsor. Through the *Caravan* they have been in correspondence with boys and girls of other lands, writing and receiving letters. In a very real way they become part of the great missionary movement. In this period they learn how to pray in the presence of their fellows; to use the Bible as source material in solving personal problems; they supplement the study of the morning with projects of handwork. In other words, they are guided by skilled and understanding leaders to correlate their thinking and to make practical application of their desire to do good. They plan and carry through some project to meet a church need; they dramatize a story they love; they make plans to give a real Christmas to some boys and girls of underprivileged families; they practice their songs for the carolling trips they will take Sunday afternoons to cheer the shut-ins of the church family. All these matters are plotted, planned and worked out in the third period which becomes the climax of the day for the boys and girls of the church.

The personnel in charge during this third period is different from that of the first period. It might be more ideal to have the same teachers in charge, but in some cases this is not feasible. A large number of leaders is not required. There should be a capable person, preferably with grade-school teaching experience, in charge of each group (primaries and juniors) with a few assistants to facilitate handling the work. These two leaders need to be in constant touch with the superintendents of the primary and junior departments of the church school and with the pastor, so as to be familiar with all the programs in the church that affect the boys and girls in these groups. They are, in a real sense, sponsors of the total program for these children. Their purpose is to help the boys and girls to unify their several experiences in the church (including mission study classes, junior choir practice, drama rehearsals, vacation church school and all other church contacts), with the hope of capturing and conserving the residue of all this influence for the good of the child. As sponsors they do their work largely in the background, allowing the children as much self-expression as they are capable of making in an orderly democratic fashion. In the junior division, a chairman for the day or month will be selected, as well as a clerk, treasurer, ushers, and committees or boards to consider matters that demand more time than is available for group discussion. Boards may be formed by duplicating the boards of the adult church, such as deacons, trustees, and the like, but this does not constitute a natural organization. Rather, it would seem best to let the committees or boards be formed when the needs arise. Then they will have meaning for the group.

The Service Ends

But closing time has arrived. Perhaps the minister has become so interested in his sermon subject that he has preached several minutes overtime. There is no need to worry about the children. They will not be fidgeting at the foyer door. They are so interested and so busy finishing their work that the time has been all too short. When the final hymn is being sung, they know it is the signal to close their work for the day. The benediction is pronounced and the happy families unite at the church door with the feeling deep within each breast, "I was glad when they said unto me, Let us go unto the house of the Lord."

United, They LIVE To Serve

By COE HAYNE

At the Northern Baptist Convention, Atlantic City, Rosa O. Hall Honor Certificates for Distinguished Service in Town and Country Churches were awarded to three pastors:

REV. ELDEN BUCKIN
Chapachet, R. I.

REV. GEORGE JAQUES
Lundon Center, Vt.

REV. GEORGE WIESEN
Home, Pa.

REV. GEORGE WIESEN WORKS WITH PEOPLE WHERE HE FINDS THEM

AS the Master walked and talked with his disciples in the wheatfields, so has one Baptist pastor often introduced Christ to men while they stood in freshly plowed acres. Rev. George Wiesen serves the Indiana County (Pa.) Co-operative Circuit of Baptist Churches, four rural congregations approximately seventy miles northeast of Pittsburgh. Members of the group are the Crooked Creek, the Ambrose, the Pine Flats and the Old Mahoning churches.

On many days Pastor Wiesen's calls extend over an area of from fifty to eighty-five miles. During the early spring thaws he drives his car to the church nearest his destination, parks it there, and then starts out on foot over the deep muddy roads. He makes a wide circle of the families in the remote hills and talks to the farm men as they work.

Mr. Wiesen's automobile has proved to be indispensable in his rural work. In fact, one might almost call it "indestructible," for in March, 1940, the speedometer read over 117,000 miles. Much of this distance has been over mud and slag roads, but the car is still serving faithfully, if wearily! The pastor and the R.F.D. mail carriers travel many of the same roads, but often the minister's trail leads away from the mail route to isolated families back in the hills.

A Sunday of Service

The Sunday schedule of this minister also is a strenuous one. Let us look at his diary for Easter, 1939. The record reads:

"Children and I left home (Home, Pa., almost the geographical center of the parish) for Trade City (twelve miles away) at 5:30 for a sunrise service, where at 6 A.M. I addressed two hundred young people at Trade City Lutheran Church. Back home again by 7:30. Breakfast, 9:15 A.M., then the entire family off to Crooked Creek Baptist Church (five miles) for baptismal service. Baptized six persons; left there at 10:45 A.M. for Ambrose Baptist Church (seven miles). Held communion service for 125 people at Ambrose. Preached sermon; home for dinner (three miles). Off for Pine Flats at 2 P.M. for baptismal service in Two Lick Creek. Snowstorm while baptizing. (Twenty miles to Pine Flats.) Then home again (twenty miles). Supper. Off to Old Mahoning Baptist Church (nine miles) for baptismal service. Five young women baptized. Service closed at 9:15 P.M. Drove home (nine miles). One more day's work done. Traveled ninety-seven miles during day. Baptized twelve persons."

Active members attending these churches live in four counties: Indiana, Jefferson, Armstrong, and Cambria. In at least one instance members live forty-six miles apart and yet are served by the same pastor.

The children in this area attend twenty-four rural grade schools, two consolidated schools, six high schools, and one college. Besides the three children of the pastor, two other young people from one of the churches attend classes at the State Teachers' College in the city of Indiana, Pa. Fourteen teachers of grade and high schools belong to churches in the circuit, and nine of these are members of the same congregation.

The Indiana County Plan

A few years ago these country churches faced the problem of union or a curtailed program for each. They realized that with co-operation they could live and serve, while to attempt to work alone meant dying out. Under the direction of Rev. H. C. Loughhead, director of rural churches by the joint appointment of The American Baptist Home

THESE HIGH-SCHOOL GIRLS FROM AMBROSE HAVE CHARGE OF A DAIRY HERD

Mission Society and the Pennsylvania Baptist State Convention, who surveyed the field, they decided to work together and to call a pastor to minister to them jointly.

Under the present system each church remains a separate organization, but a joint committee meets at the call of the pastor to plan a program of mutual helpfulness. The committee is composed of persons elected by each of the four churches. It functions in the following groups: deacons, trustees, church school workers, and officers and workers in women's societies. With the trustees meet other members having responsibility relating to finances and the upkeep of property.

The congregations of the Indiana County Co-operative Circuit maintain their Sunday schools the year around, with an average attendance of sixty pupils each. Each church conducts a morning and an evening service each month. When the thirteenth Sunday in the quarter arrives, the people from the four churches assemble in one of the parish buildings for an afternoon service. This always includes special speakers, or a religious play, or music by a chorus made up of the combined choirs.

During the past year such speakers as Edwin Clark, district attorney of Indiana County; Dr. M. E. Johns, of the Department of Rural Sociology at State College; Miss Helen Darby, social worker from the Morals Court in Pittsburgh, and Rev. H. C. Loughhead were guests of the circuit. In March, 1940, the Y.M.C.A. Deputation Team of Indiana State Teachers' College conducted this extra service, and the college choir gave special music.

The circuit, however, does not confine its activities to Sunday services. A varied recreational and organizational program aids the community in many ways during the week. Eight teams of men from six communities enjoy a dart baseball league organized by the pastor. The teams play every Tuesday night, and the pennant winners of the first half of the season play a championship series of games with the winners of the second half of the season. Other groups of men are now asking for admittance into the league, and the countryside supports the contests enthusiastically.

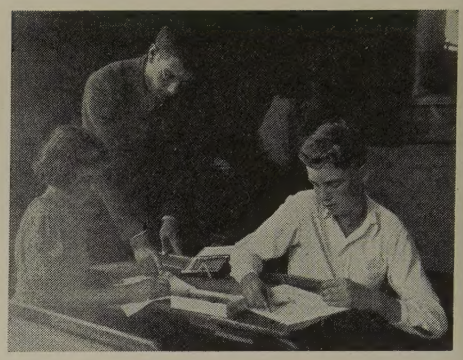
Mrs. Wiesen—Energy and Enthusiasm

In the extensive program of spiritual and social ministry the pastor's family finds an important place. Mrs. Wiesen is a trained nurse and often donates her services in times of illness. Besides this, she carries on work with four missionary societies, four World Wide Guild chapters and three Crusader groups. She meets with the smaller children during the morning church service; arranges and directs Christmas and Easter entertainments; makes calls with the pastor to all parts of the field; and carries out a week's camp for W.W.G. girls known as Camp Ann Hasseltine.

All the churches in the circuit support the camp jointly and thus keep the cost to the girls at a surprisingly low level. Study classes, devotional exercises and recreation occupy the week's session.

Each summer this busy minister's wife manages the Community Fair. The object of this project is, to quote the announcement of 1939, "to help all of us to know one another better, and to strive to make our community one of the best in agriculture, cleanliness and co-operation."

Last summer, under Mrs. Wiesen's leadership, committees arranged exhibits of needle-work, quilts, flowers, antiques, eggs, honey, grain, "tallest corn," vegetables, canned goods, livestock, pets and hobbies. There were also a children's booth, a young people's booth, and an educational booth, besides refreshments and amusements. Nearly four hundred people attended the fair and pronounced it a decided success. The extension agent of the Farm and Home Bureau of Indiana County brought judges for both the home economics and the agricultural exhibits from Cambria County.



GEORGE WIESEN GIVES FREE DRAWING LESSONS TO PUPILS IN THE RURAL SCHOOL

The pastor's wife works with the county home economics extension agent, who conducts schools in cooking and better arrangement of farm homes. Mr. Wiesen co-operates with the agricultural extension agent in the matter of training farmers to buy better seed, introducing better methods of planting, harvesting and conserving. He is a part of his community and shares everyday interests and problems with his people.

Family Co-operation

The younger members of the Wiesen family also take part in the activities of the parish. George, a student at the

THE DAVIS DISTRICT SCHOOL IN INDIANA COUNTY, PENNSYLVANIA

HESE PONIES WERE ENTERED BY THEIR DERS IN THE OLD MAHONING CHURCH FAIR

tate Teachers' College, heard that the acher in a one-room district school in e community had been having some ouble because of the restlessness of the der boys. The pastor's son offered to ive the entire school a lesson in free- and design once a week. He thumbs his ay the twenty miles between the college nd the school every Wednesday to fulfil is promise gratuitously. The grateful acher reports that this assistance has rought about a change in the attitude f the thirty-five pupils crowded into one nall room and ranging from the first the eighth grade.

George has given psychological tests the pupils of this school, and as a sult of his findings, the State College as become very interested in the rural ork. His efforts may lead to research this and other district schools by stu- nt teachers from the college.

Henry Wiesen, the younger son of the astor, occasionally has to substitute for is father because of the latter's close unday schedule. One day when the pas- r was a little late for a union service, Henry called the congregation to order and led three hundred people in singing until his father arrived. A daughter, Frances, often serves as pianist for her father's worship services.

"The Baptist Co-operative" is a family project of the Wiesens. They mimeograph and distribute to the people of the countryside this monthly bulletin of circuit activities. It carries religious announcements, "personals," and notices (free of charge) of articles for the home, farm machinery, livestock, etc., that are offered for sale or exchange. The "editors" maintain a neighborly, friendly tone in their personal items. Readers find such information as the following:

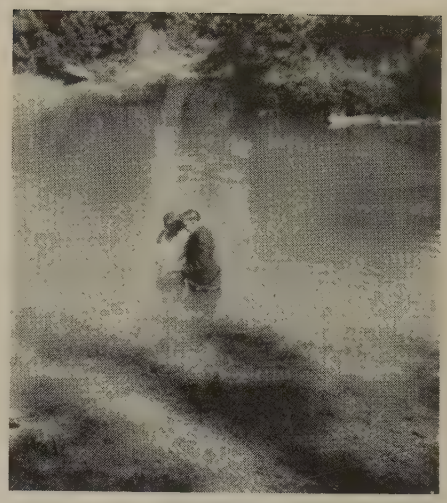
"The pastor discovered Mr. and Mrs. Gerald Montgomery this past week living near Brandon School. Welcome to our community, folks, even if our welcome is late. You will be welcome at our Ambrose Church also. Good folks there. . . . . It would do all of our churches good to have a Teachers' Training Class, such as our Pine Flats Church is conducting. Mrs. William Lockard is the teacher. . . . . Sunday school and church attendance was up considerably during the past month. Two hundred fifteen took communion during the month."

This newsy little paper keeps the scattered membership of the circuit informed of each other's interests and activities and thus strengthens union.

"Working . . . . for . . . . Each Other"

Yes, the Indiana County Co-operative Circuit of Baptist Churches is a busy unit of our denominational work. "There has been a rumor in late years that country churches have seen their best days and that nothing can save them," Mr. Wiesen told the writer. "This is not true of any church that joins hands with other rural churches in a co-operative movement working for the salvation of each other."

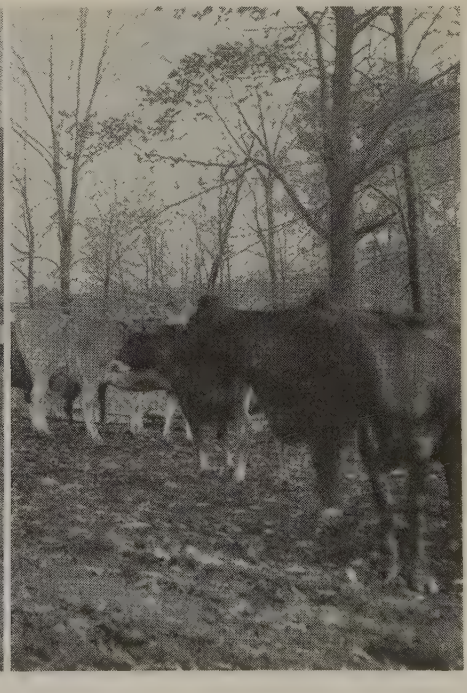
"Working for the salvation of each other." Pastor Wiesen did not make this statement thoughtlessly, for he takes real pride and joy in the fine spirit among the churches of the circuit. Three of the congregations have urged him to spend a generous share of his time in the fourth and weakest field, although this latter church can give the parish very little financial support. Such a spirit of co-operation and unselfishness extends through the entire parish and makes a valuable contribution to the Northern Baptist Convention. Indiana County Baptist churches *live;* they do not merely exist!

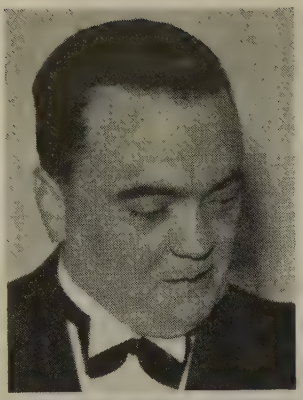


TWO LICK CREEK AT PINE FLATS SERVES AS A BEAUTIFUL BAPTISTRY

REV. AND MRS. GEORGE WIESEN AT CROOKED CREEK

PART OF A DAIRY HERD AT AMBROSE





Leaders Praise Baptis

J. EDGAR HOOVER—*Federal Bureau of Investigation, Washington, D. C.*

Your letter dated February 21, 1940, has been received, and I was pleased to learn of your plans for a nation-wide Baptist church school campaign.

In my opinion, such projects as this are of vital importance to the future welfare of the nation, more particularly when the effects will reach such a large number of American boys and girls. Not only must we give our children an academic education, but we must also cultivate in their minds the knowledge that goodness, integrity and honesty are primary qualities in future clean living. The Church is an outstanding factor in the nation today to inculcate these principles in our youth and better aid them in their preparation to take over the tasks of tomorrow. Aside from the actual principles learned through religious teachings, the Church gives the youth an opportunity to meet and become acquainted with persons of high character, which in itself will help to make good citizens.

I sincerely hope that your campaign will be most successful.

HAROLD E. STASSEN—*Governor, State of Minnesota*

I am pleased to join in endorsing the denomination-wide effort to increase enrollment and attendance in our Baptist Sunday schools, as I deeply feel that the Sunday schools are a worth-while influence on the citizens of tomorrow.

DANIEL A. POLING—*Pastor, Temple Baptist Church, Philadelphia*

I like it immensely! I think that it is the most comprehensive, in every way the finest, church school program that has been presented anywhere in a long time. It has body and a challenge. The arrangement is attractive, the particulars include every vital interest of our church; and with the Bible itself at the center, the central purpose is to win boys and girls, men and women, to Jesus Christ. The *Baptist Church School Advance* is admirable and timely.

EARLE V. PIERCE—*Pastor Emeritus, Lake Harriet Baptist Church, Minneapolis*

Every consideration that one can think of seems to call imperatively for advance in numbers and in effectiveness of our Baptist Bible schools, Sunday schools, or church schools, whichever you may wish to call them. I prefer to call them "Bible schools," for that is what they should be.

With seventeen million boys and girls and youth in America not receiving the impact of any religious training; with our Bible schools seldom measuring up to the number of church membership—and they should exceed that; with eighty per cent of the additions of church members coming from the Bible schools; with inadequate and often pointless teaching, if such it can be called, the rule in a vast number of our Bible schools, a concerted drive for bigger and better work is certainly in order. All praise to our Publication Society for seeking to arouse us to this crusade.

W. E. WOODBURY—*Secretary of Evangelism, The American Baptist Home Mission Society*

Directors of Evangelism are as deeply interested in the *Baptist Church School Advance* program as the Department of Christian Education. A study of the baptism statistics of our denomination reveals that years of decline in church school attendance are almost invariably years of decline in the baptism of converts. No single move could be made to insure an increase in baptisms that would promise more than to enroll more people in our church schools. Those who can be persuaded to sit with us around God's Word from Sunday to Sunday are not far from the Kingdom, especially if teachers and officers are keeping clearly in mind the importance of winning to Christ as Savior and Lord, all whom they teach. The enlistment and training of those whom we win is as important for our evangelism as for Christian education. Nothing is hindering the attack of our gospel forces upon the unbelief of the outside world today more than the large number of unenlisted and untrained church members. Every Northern Baptist vitally interested in evangelism should make the most of the glorious five-pointed slogan:

Reach all you can;
Teach all you reach;
Win all you teach;
Enlist all you win;
And train all you enlist.

hurch School Advance

EARL F. ADAMS—*General Director, Council on Finance and Promotion*

Baptists everywhere will welcome most eagerly the new program for educational advance as presented through our Publication Society. The movement is sane, constructive and well formulated. Pastors and church school leaders in local churches have long looked for such a movement to bolster their efforts in the field of Christian education, and those who fail to grasp this present opportunity for advance will be missing a genuine opportunity.

This effort will doubtless register great gains in our churches, not only through the enlistment of more pupils in our church schools but through the development of a better teaching staff and more definite goals for our church schools. We are all indebted to those who have conceived this program for *Baptist Church School Advance*, and it is to be hoped that every church in our denomination will co-operate wholeheartedly.

W. A. SHANKS—*Executive Secretary, Washington Baptist Convention*

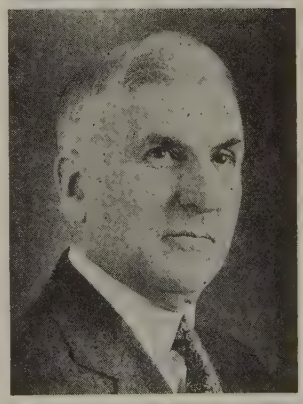
I am delighted with the plan projected for a *Baptist Church School Advance*. It is scriptural, practical, timely, and challenging. You may count on my fullest co-operation.

ROMAIN C. HASSRICK—*Chairman, National Council of Northern Baptist Men*

Baptist Church School Advance program concentrates attention on a group that has been neglected too long—the unreached boys and youth of our various communities. It has been and still is a major objective of the National Council of Northern Baptist Men.

The proposed program has unusual value in that it is adequate, compelling and designed to sustain a continuity of interest during the formative period reaching into young manhood.

It might be possible to introduce into our churches as many boys as there are girls and thus improve the percentage of male membership to a point where their numbers might be equal. To such an enterprise, every Baptist should dedicate time, prayer and effort.



W. A. ELLIOTT—*Pastor, First Baptist Church, Ottawa, Kansas*

I am greatly gratified with the new program of *Baptist Church School Advance*. It is sorely needed and long overdue; but here it is with all the content of an adequate and effective movement.

It clearly enunciates the goals; emphasizes the need of more effective instruction; places needed emphasis upon evangelism; puts the Bible in the center, and proposes to enlist in active service all members of the school.

Practical methods are given, and the whole scheme is properly implemented.

Here is a program of study and effort—training and service, that has vision without being visionary; pretentious without being impractical; most attractive without being artificial.

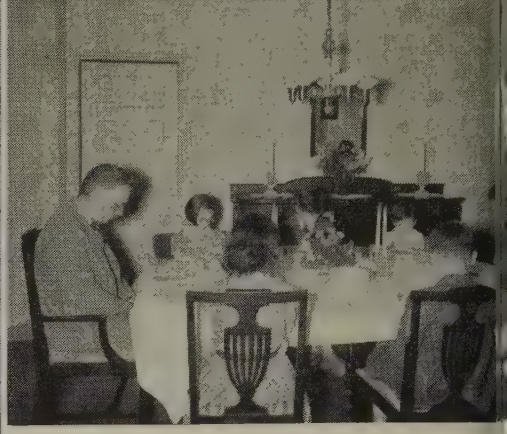
I strongly urge every church in our denomination to make use of this program and utilize the material that will be placed at its disposal.

FRANK ERNEST EDEN—*Department of Evangelism,*
The American Baptist Home Mission Society

The program impresses me by its clarity of purpose. It makes clear the definite objectives desired, such as reaching, teaching, winning, enlisting, and training to the end that effective discipleship for Christ shall be achieved.

The program impresses me by its constructive process. Each section is a complete unit of progress and lays the foundation upon which succeeding sections can be built. It also indicates sources of study, emphasizing the Bible as basic with helps to the understanding and interpretation of its teaching.

The program impresses me by its comprehensive content. It demonstrates the requirements of the great commission, discipling, baptizing, teaching, and anticipates the church school of tomorrow as more capable and effective an instrument for the work of Christ through the church. It also illustrates the inseparable relationship of education and evangelism as functioning units in the task.



J. Elliott Finlay

What Makes a Home CHRISTIAN?

BY
MRS. LUTHER WESLEY SMITH

HOW can you tell that a family is Christian?" a mother asked her little girl.

"Let me see," she pondered as she slowly wiped a dish. "You might begin right at the front door—being Christian at the front door."

"Yes," added her brother. "I tried to sell Christmas seals last winter and I know. Only a very few people who answered my ring acted the way I think a Christian should, and some did not even bother to come to the door. It was mighty cold standing there hoping and waiting."

The Christian home aims for the development of Christian character in each member. It might be said, "By their attitudes you know their character."

The attitudes of mutual respect and love, of co-operation, of reverence toward God and toward the sacredness of life help the light to shine in the Christian home. Love and reverence in the home give to the family that feeling of security and of the trustworthiness in the universe that must be built into the homes of our land if the democratic processes are to survive. The totalitarian state serves as a warning and an example that nationalism has no contribution to offer the Christian home. Where fathers report their own children to the police and children spy upon their own parents no Christian family life of freedom and confidence can be enjoyed.

Loder

Through our response to others we put our attitudes into action. The Christian home is based upon the conviction that personal values are supreme as taught by Jesus Christ. We must never so mechanize life that we cease treating individuals as persons. A Christian family remembers that the mailman is a person, not a service. Ours enjoys a hobby of landscape gardening and we value his advice. We, in turn, became not simply names on an envelope but a family who uses his suggestions for flowerbeds and to whom he once recommended a housekeeper.

Attitudes Influence Character

Attitudes are contagious. Parents striving to make their homes Christian need always to remember that their feelings may very soon become those of the junior members of the family. As Father carved the Sunday roast, he criticized the young minister. Mother had noticed a spot on the pastor's tie and predicted how untidy he would become as time went on. That afternoon the young son's telephone conversation to a convalescent member of his Sunday school class sounded like this: "Naw, I didn't like the new minister. You know, he's not so hot. Guess I'm getting too old for that Sunday school gang anyway." Attitudes are contagious!

In a thesis written several years ago for a master's degree in religious education a group of young homemakers supplied accounts of experiences from their own family life. The results showed that in 85 per cent of the incidents reported the husband and wife responded to a situation with similar attitudes. If he was critical, she was critical. If she nagged him, he found something for which he could scold her. Like emotions begat like. Each one might well stop and say

"What kind of home would my home be
If every member were just like me?"

A little nine-year-old girl visited the Sunday school with my daughter several times. However, when her father returned from a trip, he sent word to us that his daughter was too young to go to Sunday school. She was not allowed to go again, but wistfully asked one day how much it cost to join the Sunday school. What will her attitude be at nineteen in a home like that?

Attitudes do not develop in a vacuum but through the daily experiences of the family. Reverence may come through the family experience of worship. The period immediately following the evening meal may prove to be the time when the parents and children have fewest outside pressures to distract them. In tens of thousands of homes *The Secret Place* is making a contribution, especially when the passage vitally illuminates the day's Scripture reading. The children may take turns reading the Bible and *The Secret Place*, and the whole family should take turns leading in prayer.

Grace at table is more than a beautiful custom; it is a declaration of faith, a recognition at every meal of the goodness and bounty of God. We Christian people should urge the re-establishment of the practice of grace at table. Its omission is usually the outward sign of an inward spiritual lack, though some church families have left off this prayer. To them we can appeal for an expression of faith through this simple habit.

Baptist Leader

H. Armstrong Roberts

THE LIGHT SHINETH— LET IT SHINE

I have seen a two-year-old run to the table and hold up her hands to join in the circle of grace.

America, probably more than any other country, has given the individual the opportunity and necessity to think for himself and to think with others for the welfare of the whole group. Only by following this same democratic principle can a family solve its problems in a Christian way. It means for each one a responsible participation in family decisions and a participating responsibility in family action.

The Family Council

We parents cannot expect our children to make wise decisions unless we give them accurate information so they have a basis for judgment. A boy wishes his father to buy a new car and sulks when his suggestions are ignored. If the same boy were helping to maintain the family budget he would learn the correct time for the purchase of a new car. He would have the attitude of a wise investor rather than a child who wanted a shiny new toy.

A conference can settle family differences on problems involving ethical questions with more light and less heat than can a short "No" to an impetuous adolescent.

Teaching children the Christian basis on which to make their judgments takes both time and practice. The regular family conference gives both.

The Family and the Church

No family can become as Christian as it could be unless each member is a regular part of the life and the work of the church. Even young parents with little religious background usually feel that the church has value for their children. A family that includes members who are not actively identified with the church resembles a chain with weak links. It may hold together during peaceful days, but in times of stress the weak links show the strain first. The experience of worship in the church strengthens immeasurably the individual's spiritual resources.

We have seen the Christian home as *a place of love and fellowship,* one with another; *a place of daily worship,* where there is grace at table; *a training school for co-operative thinking.*

The Christian home contains a family who are all *active church members.* They have taken Jesus Christ for their Lord and Master and therefore, accept him as ultimate authority. Thus the Christian home fulfils the first and great commandment, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

The second is like unto it, "Thou shalt love thy neighbor as thyself."

The Committee on the American Home has made some definite, simple, month-by-month suggestions for ways in which the whole family might express their love, good will and Christian concern for others and thus carry out the second great commandment. These have been called expressions of Christian family action.

Expressing Christian Family Action

A pamphlet prepared by this committee and published by The Judson Press lists these suggestions. "A Year's Program for the Christian Home" (price, 25 cents a dozen) is the title of the booklet. It advises, for example, as a September activity: "Visit new neighbors, inviting them to church and Sunday school. Give their names to the pastor." For November you might "write a Thanksgiving proclamation for your family, on Thanksgiving eve; each member adding a paragraph, the proclamation to be read aloud at the Thanksgiving dinner table." In December why not "invite some lonely persons to your Christmas dinner" and in January "hold family inventory: Has the family grown in 'vision—love of righteousness and truth, faith in the friendliness of the universe, dominating purpose, sensitiveness to the needs of others, forgiveness, magnanimity, Christian courage?' (From *Their Future Is Now,* E. Ligon.)"

Your children probably would like to "cultivate friendship with a family of some other nationality or race," so try this in February. For March "begin to plan for a self-denial Easter offering for some cause needing Christian support." Then in April, as spring begins to return, "plant a flower garden, the flowers to be given to the church, and to others." When May comes "plan Mother's Day as an anniversary of the home; each member contributing something. (Sister may print a card, 'I want to help'; Brother may build a birdhouse; Father put up a handy shelf; Mother plan a little surprise.)" By June the weather is nice enough that everyone enjoys a drive in the country, so "invite some family that does not have a car to take a pleasure ride with your family. Visit some near-by place of interest together." In July your family will find interest in making "timely pilgrimages to places of religious significance—historic churches, Baptist colleges and missions." As an August project "have all members of the family join in loading a pantry shelf with jams and jellies to be used during the winter to bring messages of Christian friendliness." The pamphlet also contains many other fine ideas. Secure a copy for your own use and see how much your family can grow in Christian living.

Since we began this discussion with being a Christian at the front door, we might conclude with being a Christian at the back door. What should a Christian throw away? Each one in the family will have some things to discard, for no one of us is flawless. Out must go the sharp tongue. Get rid of the quick temper, the long face and the lazy bones. A group of critical, impatient, unhappy, selfish persons can never make a Christian home.

When kindness, unselfishness and co-operation have come in the front door and ugliness and greed have gone out the back, then Christian family activity can make the home an interesting, stimulating and heart-warming place.

■

I think there is no fairer deed
Than gentle fingers sowing seed . . . .

To gather blossoms for a friend
As dew-washed cups unfold
And make a very rainbow's end
With heaps of shining gold
That spill a magic beauty there
In answer to the sower's prayer;

I think the loveliest pictures grow
From seeds that loving fingers sow.

—SELECTED

H. Armstrong Roberts

The Family Takes a HOLIDAY[1]

Harold M. Lambert

By KENNETH L. COBER

MORE family play will mean fewer family frays!

More than ever before, members of the family need to play together. In the past, much of life was spent within the home, but with today's division of labor, this has been changed. Father works in a factory, the children spend a large part of the day in school, and Mother—well, it is no longer entirely accurate to say that "woman's place is in the home." If today's family is to develop a sense of solidarity and family spirit, it must be done through a sharing of leisure-time activities.

This idea is not entirely new. Even the "old-fashioned family" had its games and good times. The most pleasurable experiences of my own childhood were the times when our family sat around the table playing some simple game. In modern life, when so much time must be spent outside the home, family recreation assumes greater significance.

During the winter months, the family's good times have been indoors, but with the coming of warm weather, outdoor family fun is in order. Already, the annual exodus to the country has started. The lure of the open road is in the air. Small cars loaded with children are nudging livoried limousines for a place on the highway. Public camp grounds buzz with activity as the smoke from charcoal fires mingles with the odors of frying bacon and boiling coffee. Here and there along the roadside or under some near-by trees, we see picnicking families who prefer greater privacy and more intimate fellowship.

Let us not minimize the values of family solidarity and the lessons in co-operation which result from the fellowship of these family outings. Father gathers the wood and starts the fire. Son cuts branches from near-by trees for roasting the hot dogs. Daughter helps Mother spread the tablecloth and unpack the food from the picnic basket. Finally all things are ready, and the members of the family join hands around the "table" as they express their gratitude to God.

Perhaps a brown cow ambles up and surveys the scene with a look of gustatory pleasure on her face. Perhaps the family festivities are suddenly cut short by drops of rain. Yes, a shower threatens. The food is hastily packed into the basket and the family hurries to the shelter of the car. But alas, father has left his straw hat hanging on the branch of a tree. He hurries to retrieve it and brings it back to the car, but already it is a pasty mess. The children have learned to control their feelings of mirth on occasions like this, but the time will come when the entire family will look back upon the experience with pleasure, and even Father will take joy in relating it to others.

Let us as Christians also recognize the opportunity which such outings offer for genuine worship. Where can one experience a greater sense of reality in worship than in God's great out-of-doors?

Two hundred young people seated in a church dining-room were viewing motion pictures of a summer camp. Suddenly, natural color pictures of a gorgeous sunset appeared on the screen. Some young person spontaneously began to hum "Day Is Dying in the West"; others joined in and the humming grew in volume until presently the whole group broke into the words of the chorus, "Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thee, heaven and earth are praising Thee, O Lord, Most High." That was spontaneous and genuine worship.

If a group of young people in a church basement can have an experience like that when looking at pictures of a sunset, how much more is it possible when they are sitting on a hillside witnessing the real thing!

After the picnic lunch is eaten (and Mother will be glad there are no dishes to be washed), shall we not have a brief period of relaxation and informal worship? Without any hymnbooks, we can sing one or two verses of such hymns as "Day Is Dying in the West," "Abide with Me," "Now the Day Is Over," "Sun of My Soul," "Fairest Lord Jesus," "For the Beauty of the Earth," "O Beautiful for Spacious Skies."

Of course, we shall wish to read some appropriate Scripture, such as Gen. 1: 1—2: 9; Job, chapter 38; Pss. 1; 19; 23; 46; 90; 93; 121; 139; Isa. 40: 9-17; Matt., chapters 5, 6, 7; John 1: 1-14; 1 John, chapter 1.

Most important is the experience of prayer. There should be a few moments of silent meditation, of wonder and awe in the presence of the majesty and glory of God. The worship may be formally closed by the voicing of personal prayers and the Lord's Prayer, or by some other prayer which has been learned by the family and in which all may take part. May our own spirit join in such a prayer, as we finish reading this article:

"Our Father, we thank thee for our home. It is the joy of every day to us that thou hast set us in a circle of loving souls. Bind us together in unity and helpfulness. May no ungentle word or ungenerous ambition creep in to mar the serenity of our family life. And may we all so shape our lives that hereafter we may renew our family circle in the Father's home. For Christ's sake."[2]

[1] Sponsored by the Committee on the American Home of the Northern Baptist Convention to assist pastors and churches in carrying out the features of the Program of Co-ordinated Denominational Activities that relate to the home.

[2] Adapted from a prayer in *Hymns for Creative Living*.

BAPTIST CHURCH SCHOOL
Advance News

FIRST TO ENROLL

Second Baptist Church
Germantown, Philadelphia, Pa.

LEFT TO RIGHT—R. STEWART RAWLINGS, ASSISTANT SUPERINTENDENT; V. CARNEY HARGROVES, PASTOR; J. CLARENCE WILLIAMS, SUPERINTENDENT

The honor of being the first to enroll the Baptist Church School Advance es to the Second Baptist Church of rmantown in Philadelphia. Their enllment card, accompanied by the regu- one-dollar fee, reached ADVANCE adquarters at 10 o'clock Tuesday rning, April 2.

The previous evening Miss Pearl Ros-, of the Christian Education Depart-nt staff, met with the Baptist Bible hool Superintendents of Philadelphia d told them the story of the ADANCE for the first time. It was not pected that any church school would roll at that time since the program st be adopted by official action. How-r, Mr. R. Stewart Rawlings, the astant superintendent of the Germanwn church, apparently had a quorum his workers' staff present at the meetg that night, and took official action the spot, even as the meeting was progress.

All credit to Second Germantown urch for promptness and enthusiasm. ay their action inspire thousands of her churches across the nation.

Since that meeting most of the other ptist church schools in Philadelphia ve pledged their support.

Outside the Philadelphia area the first enlist was the Central Square Baptist urch, of Portland, Maine, of which r. F. F. Peterson is pastor.

Work for the Summer Months

While the ADVANCE will be officially unched October 6, 1940, it actually ts under way the moment your church hool adopts the program and your enllment is mailed to us. There is much ork to be done. Our program may be mpared to a department store. In der that a storekeeper may establish is business he must first induce people o come into his store. Then he must e that the arrangement of his store s pleasing to the eye; he must employ rained sales people, and he must stock ith merchandise that the customers will uy. Otherwise, even if he entices them nto his store once, they will merely look over his goods, leave without buying, and never come back again.

We have a wonderful contribution to offer to people. It is the gospel of Jesus Christ. However, before we can convince people of the value of our offering, we must attract them to our "store"—the church. In an inviting church with clean, airy, pleasant classrooms, the teachers serve as our sales force. On them depends the proper presentation of the fine stock we have to offer. Shall youngsters and oldsters attracted to your church school during the next two years be won by the message and the example of Christian enthusiasm and wish to become a part of it? Or will they be repelled by dingy quarters, indifferent teachers, and an uninspiring presentation of the story of Jesus Christ? We might as well face such problems frankly.

Why not visit every department of your "store" and see what improvements can be made before our ADVANCE starts in October?

Most churches may profitably occupy the summer months, making needed improvements in equipment, making plans for improved programs, and organizing a staff of trained teachers in readiness for the autumn.

Voice of the ADVANCE

BAPTIST LEADER will contain many valuable articles in succeeding issues that will make it indispensable to all key workers in the church school during the next two years. The September issue in particular will have unique value, as it will be the official ADVANCE number, with sixteen pages devoted to the various phases of the Baptist Church School Advance.

Telling the Story

The work of enlisting church schools in the ADVANCE has been carefully planned. Headquarters received a great number of enrollments following publication of the June issue of BAPTIST LEADER with its story of "Somber Shadows." In addition, all pastors have been urged by letter to see that their church schools join the movement. An extra copy of the June LEADER was sent to all superintendents. Enrolling church schools have been asked to visit neighboring churches in behalf of the ADVANCE.

Your Publication Society, however, has gone much further. Promotion of the Baptist Church School Advance is to be the major work of the Christian Education Department during the summer. Richard Hoiland, head of the department, met with the state committees of Christian education in the six New England states in April and secured enthusiastic approval of the ADVANCE and pledges of complete co-operation from all states visited. Similar meetings will be held in other states during the summer.

REMEMBER

There Are Five Goals

The Baptist Church School Advance is by no means merely an attendance campaign. Increase of attendance is important, of course, because a customer must come to our store before we can sell anything to him. However, our aims reach much higher. Read again the Five-Point Program in "Somber Shadows." Note the responsibility of the teachers under the heading, "Teach All You Reach," and the vital purposes under "Win All You Teach." These challenging goals will require the best in us all. Notice the last two headings, "Enlist All You Win" and "Train All You Enlist." Here we pledge ourselves not only to reach and teach and win, but to train boys and girls and men and women to live and practice Christian ideals. At the end of the first year participating churches will be asked, in a questionnaire, to list their accomplishments in terms of all these five goals. The success of this ADVANCE will not be told in terms of attendance increase, but in terms of *teaching* and *winning* and *enlisting* and *training* those whom we reach. What will be the record of your church school?

A Planning Conference

FOR CHURCH OFFICERS

To Hear the Reports of the Various Organizations, To Formulate the Major Objectives of the Church Year, To Weld the Entire Church Leadership into a Fine Spiritual Leadership under God

By EDWIN T. DAHLBERG

At this season every pastor is completing arrangements for his leaders' conference. This meeting should bring together all the working staff of the church for a prayerful consideration of the major objectives of the coming year. Call it what you will—The Church Officers' Quiet Day, The Planning Conference, or The Retreat—but plan to make it of first importance.

Such a day of conference and prayer probably should be held in June or July. Some pastors may prefer to hold it in September just before the opening of the fall work, but early summer is usually advisable. It should include at least a Saturday afternoon and evening. Better still, an entire week end. A very pleasant place of meeting would be a quiet country park or lakeside lodge, with shelter handy in case of bad weather. By bringing basket lunches and having a good committee in charge of transportation, the arrangements can be easily made. Where overnight facilities are available, so that the group can stay through until Sunday afternoon, it is helpful to have a supply preacher take the pastor's place at the church on Sunday morning. Substitute ushers, choir members, and Sunday school teachers should also be arranged for, in such cases as are necessary.

Who should be invited to the conference is a question that must be determined by the local committee. In general, there should be present all the official board members, the church school superintendents, and the leaders of all such organizations as the B.Y.P.U., the Women's Society, the Royal Ambassadors, the W.W.G., the Boy Scouts, and the Men's Brotherhood. Whether or not wives and husbands should be invited is a debatable matter. Sometimes from the point of view of sociability and fellowship, it is an advantage. In other instances, it is a disadvantage. The company may become too large and varied, and attention may be distracted from the purpose of the gathering.

The main object of the conference should be to formulate the three or four major objectives of the church year, and to hear the reports and the objectives of the various organizations within the church, so that everybody will get acquainted with all that the societies of the church are doing. The church calendar for the coming months should be co-ordinated also, in order to avoid a conflict of dates. Above all, the purpose of the meeting should be to weld the entire church leadership into a fine spiritual unity, with God as the overshadowing spirit of all.

The meeting should not be legislative, except in the sense that it will bring out the prevailing opinion. It is not a time for formal motions, arguments, and technicalities such as sometimes come up in an annual business meeting. There should be a free, conversational approach to the problems of the church, with an opportunity for everyone to express himself in an unhurried way.

The pastor and his committee should give careful attention to the planning of the conference program. If the time allows for only one afternoon and evening, there should be a brief but helpful devotional service to start with, possibly in the shade of a tree, with some good singing and a five-minute meditation by the pastor or an able layman, followed by voluntary prayer.

Then the pastor might well express his appreciation of the things accomplished during the past year, and set forth his hopes for the coming year. If there is time, the head of each church society might describe briefly the work that society carries on. As a church treasurer once expressed it, "I had heard of the World Wide Guild, but I never had the faintest idea of what it was all about until I heard this young lady describe the Guild program today."

The pastor might then give each person present an opportunity to state what he considered to be the most needed thing in the life of the church. It might be a strengthening of the church school, an evangelistic campaign, a missionary institute, or an improvement of the church property. The pastor can then define more specifically the three or four things they ought to single out as their main tasks. If an informal vote is taken, expressing the judgment of the group, this should be presented later to a meeting of the entire church, so that all the members can feel that they have had an opportunity to express themselves. After this sifting-out process in a meeting where there is not the stress and strain of an annual business meeting, the church usually approaches its tasks with unanimity, understanding, and enthusiasm.

In encouraging discussion, it often is helpful for the pastor to prepare beforehand a sheet of mimeographed questions relating to fifteen or twenty church problems. He then puts to the group the direct query, "Which one of these questions would you like to discuss first?" Usually someone will sing out, "Number 8," or "Number 5," with the result that the stage is all set for the leader to say, "Well, what do *you* think about it? Should we have a vacation church school or not?" It may not be possible to discuss the entire list, but the main interests of the group will usually emerge.

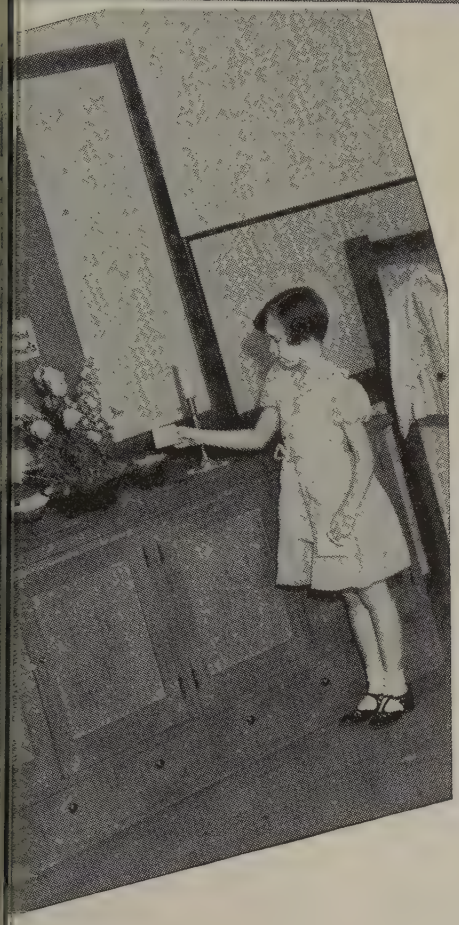
The evening period certainly should begin with a sunset vesper service, with a carefully prepared worship period directed by some of the young people, or church school workers who are familiar with the summer assembly type of vespers. It should include a quiet prayer period, and the singing of beautiful old hymns, such as "Day Is Dying in the West," "Sweet Hour of Prayer," and "Sun of My Soul." It is particularly helpful for the group to face the sunset over a lake or beyond the hills. But watch out for mosquitoes! It is no time for long sermons.

If the retreat lasts over until Sunday afternoon, there is opportunity for a more varied program. Sunday morning offers an ideal time for an early morning prayer service and a Quiet Hour. This may be the best time for each person to go off alone beside the lake or under the trees, there to commune with God. It would be helpful for each person to bring along a copy of *The Secret Place*, and by all means a copy of the New Testament and the Psalms. The conference leader might wisely suggest chapters in the New Testament for personal reading during this morning watch.

From ten to eleven o'clock the Sunday school superintendent should conduct a Bible class for the entire group remembering the various departments of the Sunday school meeting at that same hour back at the church. Following the Bible class period, there should be a full church service, simply arranged, but with provision for an atmosphere of reverence, beauty, and quiet. It is desirable to have a visiting preacher bring the message of the morning.

The closing session in the afternoon

(*Please turn to page 45*)



GUIDING Children's Giving

By NAN F. HEFLIN

BILLY tugged excitedly at his mother's arm. "Mother, see that man across the street? That's Jesus." "No, Billy, that could not be Jesus. Why do you say that?" probed his mother. "Oh yes, that is Jesus," insisted the small boy. "Every Sunday we sing 'Jesus, Take These Gifts We Bring Thee.' A teacher puts our offering money in an envelope and places it on the rail. Then he comes in and gets it, Jesus does."

Almost any experienced children's leader could match this story with others equally revealing. Such incidents are the direct result of unwise or haphazard stewardship teaching. For, whether we realize it or not, if we have an offering in our children's departments each Sunday, the boys and girls are learning something about giving.

PURPOSE, PRACTICE, AND SATISFACTION ARE NECESSARY IF WE WISH TO HELP OUR CHILDREN TO BECOME INTELLIGENT, SYSTEMATIC AND CHEERFUL GIVERS

Giving Is a Matter of Education

Children never develop ideas of Christian stewardship by accident. Desirable giving habits must be learned as well as any other worth-while responses. Purpose, practice, and satisfaction are necessary if we wish to help our children to become intelligent, systematic and cheerful givers.

Children need to be taught to give intelligently. Blind giving or giving on general principles does not develop Christian stewards. When we ask children to give, we must provide a purpose for the giving. This requires thought and care.

Sharing is a Christian principle easily understood by children. If we base all giving upon the sharing motive, boys and girls develop a Christian attitude toward money.

From the beginning we should teach children to give to the church, not to the church school. They should begin very early to think of the church as a group of people banded together to work for God and carry out the program of Jesus. Their offerings help with this function of the church.

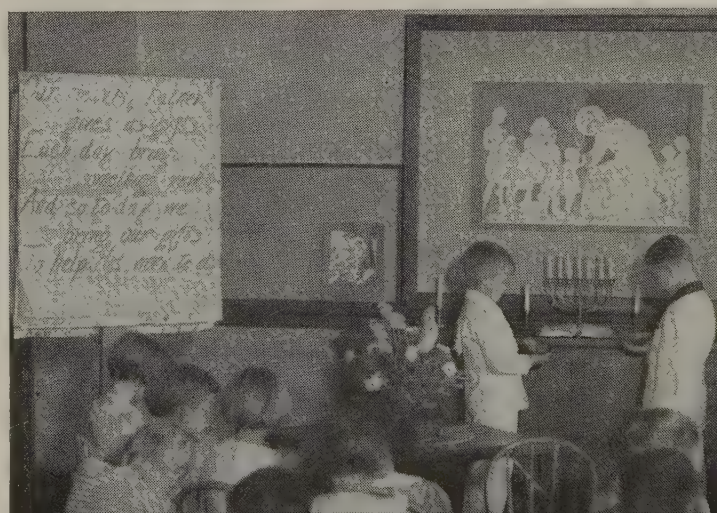
Understanding the Church's Use of Money

Children need guidance in understanding how the church uses the offering money. This knowledge should keep pace with the child's development. That is, it should be graded.

Wise leaders of nursery groups feel that young children, who have no conception of the value of money, should not be urged to give. Beginners who often have money to spend should be encouraged to give part of their money to the church. Such giving should not be motivated by sentimental platitudes. Rather, the children should be helped to think of real needs within the church. They should learn that the offering money buys fuel. It pays for lights. It purchases janitor service that the building may be kept clean. Our gifts enable the church to support a minister and other workers. Our money buys Bibles, hymnals and supplies.

Older children go a step farther. They learn how some of the money may be used to pay for the building itself, and how a part supports the church's missionary program.

Primaries and juniors are helped by visits to the church treasurer or financial secretary. They find out what becomes of the offering. They watch the money being counted and wrapped for the bank. They open and close the safe where the money is kept. They peep into the books where receipts and expenditures are recorded. Children are very concrete-minded. They learn best when they experience the most—when they are actively doing, seeing, handling and finding out.



Sometimes a special offering is made. It may be the Christmas White Gift, an extra offering for missions, or money for some building need. A definite objective should be determined and made vivid and dramatic. A Bible woman may be supported in a particular field for a given period. Rice may be provided for a Chinese child. Milk may be bought for undernourished babies. A bed in a children's hospital may be sponsored. A boy may be placed in a mission school. A missionary needs a new automobile—the primary department furnishes the horn. The church needs painting—the junior department underwrites the redecoration of its room. The more definite and colorful the details, the better.

Stewardship education should be as intelligent and purposeful as any other phase of religious training.

Practice Must Be Provided

In guiding children's giving, purpose is not enough. If the giving habit is established, practice must be provided. It is right here that envelopes are so valuable.

The use of offering envelopes is definitely educational. We are all familiar with the child who arrives at church school with his pockets crammed with candy or his mouth busy with chewing-gum. Envelopes offset this tendency to spend offering money along the way and develop systematic giving. They train in giving through regular appointed channels and develop the useful church habit of paying in advance. Children have been known to bring a sheaf of filled offering envelopes before leaving for summer vacation trips. They make possible payment of arrears caused by absence. Some boys and girls take a certain pride in bringing envelopes of back offerings on their return. The envelope system makes it easy to check on regularity and amount of offering. It educates non-church parents in the art of Christian giving.

As in so many other phases of Christian education, the co-operation of the home is greatly needed at this point. Unless the interest of parents is enlisted our efforts at guidance are largely nullified. Parents should see that the child gives of his earnings, sets aside a definite portion of his weekly allowance, or makes small sacrifices to save. There is no value to the child if he gives only the money doled out to him Sunday morning by unthinking parents. The church may stress giving what is truly one's own, but such teaching is futile if not re-enforced at home. The church must educate parents so that they will encourage their children to make a real gift of themselves in the offering.

Training in Wise Spending

Practice in giving is needed, but boys and girls also need practice in spending. They should have the experience of spending at least a part of what they give. A portion of the department offering should be returned to the department to be used by the group under the guidance of the leaders. How otherwise can they appreciate the value of their gifts and receive training in wise spending and care of church funds?

Very often the department plans require the expenditure of money. A lily must be bought to decorate the church auditorium at Easter. Flowers must be sent to a shut-in. The worship table needs a new runner. The children wish to surprise the janitor at Christmas with a new tie or prepare a box of stuffed dates for their minister. They may want to make simple gifts for their parents on Children's Day or serve refreshments to a visiting group from a neighboring church. These are all ways of showing Christian love. These are legitimate uses of church funds. Money spent by the givers for immediate concrete needs and childlike Christian purposes means that children actually experience the joy of giving.

Children's giving should not be confined to giving money. Stewardship of possessions also is important. The sharing attitude can be effectively cultivated by concrete giving. Thanksgiving is an ideal time for sharing material gifts. Here again, the need must be made warmly personal. The department may adopt a needy family. If care is taken not to stir the children's sympathies unduly, definite facts about the family insure a happy, spontaneous response. It is not necessary that the children know the name of the adopted family. Such facts as the number and age of the children, whether boys or girls, the family situation regarding sickness, disability, or unemployment help the children to visualize the needs. They dramatize in their imaginations conditions in the home and anticipate the pleasure of the family upon receipt of the basket. Such an undertaking at Christmastime might include the bringing of toys. Taking plenty of time to list food, clothing and toys that the children suggest bringing creates enthusiasm. The giving is readily guided into practical channels.

Two principles need to be kept in mind. Such giving should not be confined to Thanksgiving and Christmas. It should be continued throughout the year. Some departments adopt a needy family for a longer period, learning the needs, enlisting the co-operation of other groups, furnishing milk, orange juice, food, or clothing until the family situation improves. Also, the giving should be in connection with some larger church organization or community social agency. This prevents wasteful duplication of effort and makes sure the choice of a worthy family. Children should be taught to co-operate with existing agencies that their giving may be wise and helpful.

Giving Must Be a Happy Experience

But intelligent purpose and consistent practice alone will not fix the habit of Christian giving. Children must be given satisfaction in their sharing experiences or the habit of giving will wither and die.

Christian leaders will not degrade the act of giving to the level of a contest. Giving is co-operation, not competition. Stars, points, credits, or any other material reward for bringing an offering must be rigidly tabooed. Good teachers shun such shoddy methods and refuse to stoop to cheap devices.

Instead, children should find satisfaction in the very joy that comes from intelligent sharing and purposeful giving. They may be commended for regularity in giving and for co-operation in the use of offering envelopes. At the end of each month a list of regular givers of record should be read and posted. We do not praise a child for the amount of his offering. It is growth in the habit of regular giving that is commended.

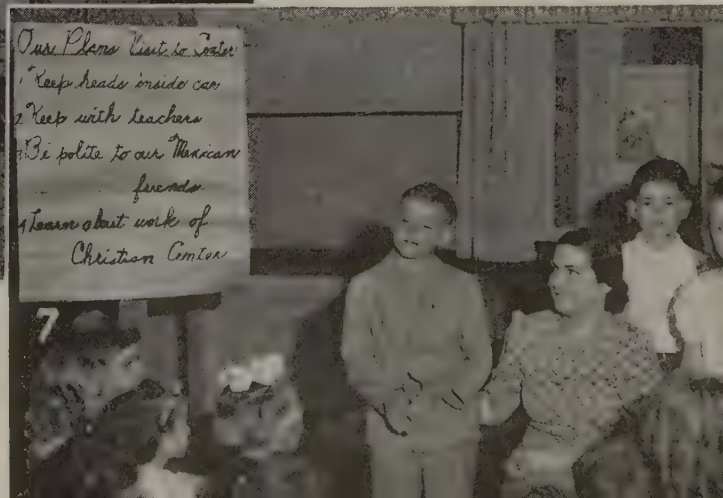
There are still other ways children may find satisfaction so that the giving habit may be established. When children give material things such as food and clothing to the needy, the actual receipt of the gifts should be reported to them. If one or two children help deliver the baskets they should be allowed to share the experience the next

(Please turn to page 32)

Visiting the Christian Center

THIS IS HOW WE DID

1. Off to the Christian Center.
   "Good-bye! Good-bye! Have a nice t
2. Arriving at the Center.
   "Welcome! We're glad you're h
3. A Bible story in Spanish.
   "Cuando Jesus ensenaba . . . ."
4. Sharing knowledge of shepherd l
   "We made this sheepfold out of c
5. The handcraft exhibit case.
   "These Mexican things were ma
   the weekday clubs."
6. Young Americans in the making.
   The kindergarten is open three d
   week as well as on Sundays.
7. Home again, the next Sunday.
   "When we visited the Christian
   ter, we saw the clinic, and . . . ."



ARRANGED BY
NAN HEFLIN

PHOTOS BY
RALPH BERRY

Creative Activities

By ATHA S. BOWMAN

PART 4—Specific Directions for Creative Activities

GENERAL directions for some creative activities have been given before in this material. At this point we are giving brief directions for some others and suggesting some sourcebooks and houses from which materials may be ordered if you cannot buy them in your own locality.

Writing Poems

The writing of litanies, prayers, and poems by children is an activity in which sympathetic understanding is perhaps the first prerequisite. The leader may encourage the children to write their thoughts down or dictate them to an adult. These thoughts may later be arranged in verse form by the children. Encourage them to use exact or "picture words." If the children have never tried this form of self-expression the reading of poems by other groups may encourage the children to make up poems.

Do not attempt to make little children conform to rigid line lengths or rhyme schemes of formal poetry. Simply write down their dictation, frequently reading it back to them. Many rephrasings and attempts to even up the flow of words will grow out of the reading aloud.

Writing of any kind is usually handled more efficiently in a small group, but the following litany was dictated line by line and phrase by phrase, by a group of twenty boys and girls in a church school. The first version was much longer than the finished poem.

Let us give thanks unto God, our Father,
Who made the stars to shine,
We thank thee, O Lord.
For the sun, and the moon, and the sky:
We thank thee, O Lord.

For the mountains and hills so big and tall:
For earth and flowers, for gardens and trees:
We thank thee, O Lord.

For the lake and fish, the creek and ducks,
For all the boats and brooks and rocks:
We thank thee, O Lord.

For our playground, and playmates and all our toys,
For homes, and school, and all our friends:
We thank thee, O Lord.

Painting a Frieze or Mural

A frieze or mural may be made, showing together a series of drawings or paintings relating to one subject. The first step in planning a frieze is to choose the subject, discuss it thoroughly, and decide on the materials to be used.

■

A PRAYER FOR TEACHERS

Lord, give the teachers of thy word
More love, and let them see
How baser metals in their store
May be transformed to precious ore,
By love's strange alchemy.
And let them daily seek to find
The childish heart beneath the mind.

Large sheets of Manila paper, sheets of newsprint, wallpaper, and butcher's paper all have been used by children. Tempera paints, crayons, or regular poster paints may be applied with large brushes.

The individual scenes may be done on poster paper or newsprint and joined with gummed paper to make up the strip, or divisions may be made on the wallpaper, using the back, or on wrapping paper spread on the floor for work.

Friezes have been used to show customs of foreign countries, members of the world family, expressions of God's care and facts about life in our homes. This activity is valuable because of the variations it allows.

Work with Clay

Moist clay may be purchased direct from potteries in many sections for a few cents a pound. Where this is not possible clay flour may be purchased from Milton Bradley in five-pound packages for forty cents. This powder is mixed with water and worked until it is the consistency of putty. If the clay hardens it may be softened by breaking it into bits and placing it in a jar with some water. It will soften in twenty-four hours or less, according to the size of the lumps.

The process of handling clay falls into the manipulative, visualization, and modeling stages. Children will want to handle the clay until they get the feel of it. Then they may plan what they are going to make, finally modeling the object.

If the handles of cups, legs of animals and so forth are modeled separately and stuck on they will fall off as soon as they dry. Better success follows when those parts are pinched out or shaped from the main mass. Small wire, especially copper wire, and wooden toothpicks make good bases for the legs of animals, and so forth when the clay is modeled around them.

When the clay cracks in the working it is too dry. A little water placed on the finger and rubbed over the crack will weld it together again. Protect the clay against too rapid drying by keeping a damp cloth over it when not working.

Suggested clay objects are vases and bowls, candlesticks, tiles and paper weights, pin trays, figures for peep boxes or dioramas, or decoration of the room.

Music for Psalms or Original Poems

If you have a pianist who can catch and harmonize the melodies sung to her by your children, they will find much pleasure in making their own songs.

One group of primaries had been using the verse "I was glad when they said unto me, Let us go into the house of the Lord." It was repeated and almost chanted. The children seemed to enjoy the rhythm of the words, and perhaps because they had been singing other Bible verses, they asked, "Why can't we sing that verse?" The leader had no ready-made music for it and suggested that perhaps they would like to make their own. The children sang phrases that they wanted to incorporate. While the pianist played them with a simple harmony, the children chose those which "sounded best with the words," and there was their "very own song." Great was the joy when their song was one of those chosen for the parents' visiting day.

The same type of project may be carried out with original poems written by the children, or with poems they have learned to love.

A Peep Box

A peep box is a never-ending source of fun to the children and their visitors.

For the construction of such a box use a cardboard box with the proportions of a shoe box. Cut a small hole large enough to "peep" through near the top of the narrow end. Make a sketch or plan of the scene to be depicted. Plan the background. Sketch figures, scenery, and so forth on heavy paper. The figures may be cut out free hand or sketched in and painted. Sometimes you may find magazine pictures which may be mounted and used. Place these in the box in the correct position and look through the peep hole to get the right

(Please turn to page 24)

The Nursery Class in July

By MRS. ROBERT NESTER

IN July, the nursery teacher longs to protect every little child from the noise, excitement and fatigue of celebrations, long journeys, large picnics and crowds, with their resultant upset nerves and digestion. The wise mother wards against exposing her child to undue excitement and the nursery teacher plans to do her part and invites the mother to share in the planning.

A group of teachers, with some others present, met in conference and talked over the problems they expected to face during this difficult month when the summer's heat would begin in earnest and bedtime would come before dark.

Many of the children would be away as parents were on vacations and so they expected the attendance to be much less than in the spring. It was found that one of the teachers would also be away, and, since she would visit places of interest, they planned how she could send picture post cards to be read and shown to the children.

The study group planned to review the first eighty-three pages of *Guiding Nursery Children in Home and Church* during the next two months, for these pages contain helps for understanding the needs of the little child, and also show how to use the suggestions for Sunday morning sessions found in the rest of the book. "The Little Child and His Toys," the fifth unit of the book, was chosen (as the author suggests) for the four Sundays of July. They studied this unit, and made a list of materials needed. Some of these they already had, and the rest they planned to secure by Sunday. The purpose of this unit is to guide the child, through play with his toys, to an appreciation of God's loving care in providing the things which are important to him and a time for rest as well as a time for play. Each session was carefully planned, but the teachers would be prepared to alter or substitute as a need might arise through a change in interest.

"Let us begin with the story of 'Billie's New Tricycle,'" one teacher suggested, "for that story makes rest time and going to bed so attractive, and we can build on it the following Sunday." "Good!" an enthusiastic mother spoke up, "Bobby howls every night when it is time to stop his play and leave the older children, and then is afraid when it is dark."

Thus the plans went on and were at last complete.

What Happened the First Sunday

The teachers had studied the suggestions for the activities and collected magazine pictures of children playing, dressing and sleeping and of the stars, moon and sun. These were mounted on heavy cardboard and waxed, to preserve them and make them easy to clean. These, with "Playtime" from the picture set, they placed on the rails and tables where they would catch the eyes of the children as they entered the room. Shirley Jean was the first to come and ignoring the pictures, was busily engaged in the doll corner when Billy and Joe arrived together and began chasing each other about the room. Their interest was caught by a teacher pointing to a prism hung in the sunlight, and conversation ensued about the sun which God provides and all of the things its light does for us. By that time most of the children had arrived and were gathered about this center. An assistant was sitting at the piano ready to play the music for any song started and one was in the doll corner talking to the children there about putting the dolls to bed for their nap.

Two of the boys had noticed the pictures and they talked about them. They all went to the windows and talked of what they saw outside and how the sun was shining through the leaves on the tree outside the window. They thought it would be nice to go outside where they could play in the sunshine and they planned how they could tiptoe through the hall so as not to disturb other classes. There was no space around the church so a teacher had asked permission the day before to take the children to a near-by lawn. When they came to the crossing they stopped and looked both ways for cars and talked about how they would be careful not to step into flowerbeds after entering the yard. They played on the grass and talked of the beauty of the flowers God's sun had made warm and as they sat around the leader, they bowed their heads while she gave thanks for sun and playtime in a few simple words.

The teacher said then that she knew a story she would tell when they got back to the church and they all walked happily back to their room where they sat on the floor and listened to "Billie's New Tricycle." The teacher then suggested that they play going to bed after their play out-of-doors, so they played undressing, "first this shoe, then this sock," then they were ready and all lay down on an old clean sheet spread on the rug. Soft music was played on the piano and one of the teachers hummed a lullaby. Soon everyone was "awake" and after they had "dressed" they sang "Happy Time," clapping to the music and as they once more were attracted to the pictures and the play corners, they closed their eyes and played they were in the dark. Bobby said he didn't like the dark for he couldn't see anything. The teacher told him to close his eyes tightly and while she held his hand she talked about all the things around him, saying that they were just the same when he couldn't see them. She told him to open his eyes quickly and he

FOR HER SAKE

By Grace Thomas Bloxham

Within half-opened gate, her face alight,
All full of eagerness, the small girl stands;
And as I see her on the threshold there,
I long to take in mine her baby hands.

The world before her, all the untrod years;
To guide her little feet, what need of care!
"Oh, may we all, whose lives shall touch that life,
Be Christlike, for her sake!"—This is my prayer.

laughed when he did so, for there she was, smiling at him. Several were gathered about them and she asked if they didn't want to thank God for the night when girls and boys could sleep and rest, and as they bowed their heads she felt a moment of real worship as she heard little Mary murmur, "Thank you, God." (If the sun had not been shining they would have used one of the other topics and would have saved this for a later time.)

Second Sunday

There was a supply of blocks in the nursery room but one of the teachers went to a planing mill and secured scraps of different sizes and shapes and sanded them to remove splinters. Another brought a small tree limb and a little saw. "Playing with Blocks" from the picture set, had a conspicuous place. Other pictures cut from magazines showed trees and lumber camps and a sawmill. The other toys were put away so the interest for the morning would be centered in blocks. The blocks were in different piles so that every child could have access to them. The teachers knew that this activity must be watched and guided carefully for nursery children do not co-operate in this. Each builds for himself and does not hesitate to take another's block to complete his own "house" or "church." As the children built or looked at the pictures the teachers talked of how the blocks were made from trees and how the trees grew because God had planned it so. They made a trip out-of-doors to see a tree and felt the bark and tried to reach around it. They learned that the wood for blocks was under the bark.

When they came back to the room they waved their arms and fluttered their fingers to show how the wind waved the leaves on the branches. They sang, "Now I am a big, tall tree, The wind is blowing me." The teacher said she knew a story about a little boy whose daddy made some blocks for him out of a tree. Some of the children gathered around her as she told the story, "Bobbie's New Blocks," while others began to play with them again. She took the little limb she had brought and showed how daddy sawed and sawed to make blocks for Billie. Other children came up and wanted to hear the story so she told it again. They then stacked the blocks and played cutting down the trees as they took each block off the stack, and followed the teacher as she sang, "We can saw and saw this way, Making blocks for play today," and "We are glad for trees, We are glad for trees, Thank you, God." They were still busy with their blocks when the parents came for them at the close of the session.

Third Sunday

Care of toys was to be stressed this Sunday and the next, so the teachers secured information from the parents as to their children's favorite toys. Pictures of children with toys and small pictures from a toy catalog were ready and the large one, "Putting away Toys" from the set, was on the rail. The toys were all within reach of the children and in the doll corner was a new boy doll. There was also a supply of large sheets of heavy wrapping paper and colored crayons.

As the children arrived they were encouraged to choose the toys they liked best and as they became interested the teachers talked with them about the toys they played with at home. They looked at the pictures and found toys like their own and one of the teachers helped some of them to paste the little pictures on construction paper to take home. In one group the interest centered on tricycles and when they had told of their own the story was told of "The Two Tricycles," the teacher using the name of one of the children. This had to be repeated, for Betty wanted it told about her!

In another small group, the teacher told "The Doll's New Home" and they talked of caring for their dolls and putting them to bed just as their mothers care for them. Some wanted to draw pictures of their toys, at the teacher's suggestion, and they were given the wrapping paper and large colored crayons. It was then suggested that they put away their toys and play that it was time to go to bed. They then thanked God for playtime and rest time and relaxed upon the floor while soft music was played until time to go home. As they left they were invited to bring a favorite toy from home the next Sunday.

Fourth Sunday

This session was very much like the previous one and the same preparation was made. The mothers had been called and told of the invitation to the children to bring their favorite toys. As they played they were encouraged to share them with each other but this was not done very freely and it was not insisted upon.

The children talked of how they can take care of their toys just as daddy and mother take care of things at home, and as they played they sang, "We can play and play this way, Taking care of toys today." The teachers were ever on the alert to give guidance in the care of toys, appreciation of God's care and goodness and his kindness in giving us the day and the night for play and for rest.

CREATIVE ACTIVITIES

(Concluded from page 22)

perspective in placing the figures. It will be necessary for the smallest figures to be in the foreground while the larger ones are placed toward the back. After the scene is assembled, cover the top of the box with tissue paper or cellophane, a soft pink or yellow or blue to cast a glow over the scene below. It is important in making peep boxes to use small objects and figures, to have correct perspective and to avoid overcrowding.

Some subjects which have been successfully worked into peep boxes are: the land where Jesus lived; a Japanese garden; a scene from Iceland; a scene on a seashore.

SOURCEBOOKS

The most important sourcebook of all is the leader's own notebook in which she has preserved suggestions from her church school teaching material, the denominational story-papers, and other sources. A very practical suggestion for this notebook is the use of an envelope for untried activities. Do not clutter your book with pasted clippings until you are sure the suggestions are usable in their printed form. Often after you have used the activities you will want to write the descriptions over before giving them a permanent place in your collection.

Other books that carry very practical suggestions and directions are:

First Steps in Art and Handwork, by Ella Victoria Dobbs.

The Beginning of Art in the Public School, Mathias.

The Little Child and His Crayon, by Jessie Eleanor Moore.

Purposeful Handwork, by McKee.

Playing with Clay, by Ida M. Wheeler.

Your Workshop, by Edna Plimpton.

Sources of Materials

Graded lesson materials published by your denomination.

Educational Playthings, Inc., 20 East Sixty-ninth Street, New York City. Their catalog costs 35 cents, but is very suggestive.

Industrial Arts Co-operative Service, 519 West One Hundred and Twenty-first Street, New York City. As exhaustive a catalog as you will find. Price, 10 cents.

"How To Model with Serano," a leaflet free from the manufacturers, Favor, Ruhl & Company, Chicago, Illinois. (Serano is a new plastic material which can be fired in a kitchen oven and will hold water.)

Milton Bradley Company, Springfield, Massachusetts. Dealers in all kinds of work materials for school use.

Guiding Beginners in July

By ELIZABETH McE. SHIELDS

THE summertime is likely to be an interrupted time, from the standpoint of experiences in the Sunday sessions of the church school. The children go on trips with their parents from time to time, making their attendance irregular, and teachers enjoy much-needed vacations.

This makes it important that the experiences of each Sunday be rather complete in themselves, without depending too much on what has gone before or what is expected to follow.

This does not mean that a unit extending through several weeks shall be disregarded, but that, so far as possible, the experiences of each Sunday shall be a unit within a unit.

"The Introduction"

When you open the teacher's textbook each quarter, do you read the "introduction" carefully? Some teachers do and some do not. Indeed, there are some who do not even read this section *carelessly*, for they do not read it at all. We like to think that you and I are among the careful readers.

An article of unusual interest is found in the introduction of the July, August, September textbook for the first year. It is entitled, "The Purpose and Place of Stories." After you have read this article carefully, outline it, listing each of the uses of stories discussed.

After you have listed all of these uses you might draw a bracket around them and write in your book the following statement which applies to each use: THE STORY MAY BE CONSIDERED THE NARRATOR'S PART IN CONVERSATION.

As a rule, in the Beginner Department or class, the narrator is an adult. Sometimes the narrator may be a child, but so-called stories told by little children are apt to be events or incidents rather than stories. In most cases their stories are parts of their own experiences or of the experiences of others. In any case, the place of the story in the Sunday procedure should be flexible, even in a plan that is made ahead of time. The question, "When do you tell the story?" will no longer be asked by the most thoughtful teachers. For we no longer think in terms of "*the* story." The terminology "*a* story" is better. As the author of the textbook suggests, "Children might have a complete 'lesson' with no story, or with two stories."

The First-Year Unit for July

The first-year unit for the month of July is "Friends Who Help Us." It is easy to see how each of the four sessions might stand as a separate experience and, at the same time, become a part of the more comprehensive unit.

This July unit is unusually full of helpful suggestions which are practicable and interesting. Because this is so our function here is not to add to these suggestions, but to emphasize them and stimulate further appreciation of the materials and methods recommended.

Perhaps, because we have been speaking of stories, we find ourselves evaluating with special care the story material used throughout the unit. And we ask the following questions:

1. Are they well written?
2. Are they interesting?
3. Are they religious?
4. Will they help to achieve the desired outcomes?

Even a hurried reading of these stories, we feel, will bring the answer "Yes" to the first two questions, understanding, of course, that "interesting" must be considered from the beginner's viewpoint, as well as our own.

The third question might in some communions seem controversial, for it might raise the additional question, "What do we mean by religious?"

Because a thorough discussion of this additional question would require more space than is available, we shall content ourselves by recognizing the fact that all materials may be made a part of an experience that is religious, but that there are some materials that, without reservation, are accepted by most people as *specifically religious.*

Perhaps the stories in this unit belong in the first class, and will be more powerful in developing religious responses in the children because they do not contain pious phrases that have become trite, even to beginners.

Having said all of this, however, we must remind ourselves that a story is not a "lesson" and we must not neglect to note and use the writer's other suggestions that will make the story a part of a religious experience. For example, after listening to the story, "The Storeman," and engaging in the fascinating make-believe "playing store," the two activities are given religious significance through the association of food with the song "How Strong and Sweet My Father's Care," and the Bible verse, "He careth for you." Then the suggestion follows: "Talk about thanking God not only for making apples and other foods to grow but for giving us friendly helpers. In two or three simple sentences thank God for storekeepers. Thank him that children may also be helpers."

To the fourth question, in the light of the interpretation just given, our answer is "Yes."

Introduction to Summer Textbook for Second Year

There is an article in the Introduction to the July, August, September teacher's textbook for the second year that might be classified as "seasonal" because it has to do with the summertime. It is entitled "Outdoor Experiences for Children." The article is definitely connected with the unit "God's Good Gifts," suggested for the month of July.

We find ourselves wishing that parents and teachers might confer as each new unit is approached. But we realize that in some situations this ideal may not be practicable immediately. We realize also that July is not always a convenient time for meetings. But if at all possible there should be a conference for the purpose of emphasizing the joint responsibility of home and church for interpreting religiously the outdoor summertime experiences of the children.

The church can bring some of nature inside the walls of the beginner room, and can make many outdoor contacts. But the home, under the guidance of wise parents, can utilize, provide and interpret natural everyday experiences of gardening, picnicking, waking to the song of birds, and being lulled to sleep by the song of the brook, the rhythmic boom of the sea, or the chirp of the katydid.

In this connection, note the author's

(Please turn to page 29)

Worship Suggestions for July

By HAZEL M. DAVIES

Theme for the Month: Passing on Happiness

THE summer is an especially happy time for children. During these weeks the greatest portion of their time is spent out-of-doors. A much wider social range is possible since the boys and girls are not confined primarily to a group of children of their own age and interests as they are during the school year. Let us, therefore, take into account these factors and help the children to discover how they may make their community a happier place in which to live.

During the past few weeks the emphasis in worship has been placed on the appreciation of music. In the first week we might carry this emphasis a step farther, from the satisfaction found in worshiping God through music to our responsibility for passing on happiness to others through music and personal cheeriness. In our planning we may recall and perhaps plan to use some of the poem, "Pippa Passes," by Browning. The story tells of a little Italian girl who had but one holiday a year and who was so joyous that everywhere she went each one who heard her happy singing was made the happier by it. There is, too, Maude Lindsay's story of "The Song That Traveled" around the world. Both of these stories emphasize the contagiousness of a cheerful heart that brings joy to other hearts till that happiness "travels around the world."

During the past springtime we have talked about God's beautiful world and perhaps have sung about "All things bright and beautiful." On the second Sunday let us concentrate on the thought voiced in the second verse of the song, "He gave us eyes to see them and lips that we might tell." There are those who for various reasons cannot see the wonders of God's world. Let us help the children to see how they can share these wonders with those who cannot see them for themselves. Thereby they may pass on their own happiness to others.

Tale-bearing may bring the greatest unhappiness to our friends. Let us devote the next week to an appreciation of how happiness may be passed on to those around us by repeating only that which is "true," is "kind," is "necessary," in our speech.

On the final Sunday of this month, there might be a summing up of ways in which we can "pass along happiness," and an especial effort made to help the children feel that there is work in the world which they can do.

The use of pictures showing joy and happiness, of children doing happy, helpful things, the construction of a poster (co-operative working), the stressing of the contagiousness of cheer and happiness, the use of several joyous songs and stories will help to emphasize our theme for the month.

FIRST SUNDAY

(Have on the screen the familiar pictures, "The Song of the Lark" and "The Angelus" and other pictures showing beauty in the outdoor world.)

SONG. "This Is My Father's World." *Primary Music and Worship.* (Stress that part of our song which says, "He speaks to me everywhere.")

DISCUSSION. "Our picture shows us how happy the little peasant girl is to hear the glad song of the lark. She is hearing one of God's creatures. The little bird is so glad that he passes on his happiness by singing, high in the sky, and his song floats down to others who hear it and are made happier by it.

"This picture ('The Angelus') also tells us of people who are made glad when they hear the soft music of the bells coming faintly across the fields. They feel that it is God's voice speaking through the music and they bow their heads, answering him.

"Men and women have heard birds singing and pouring out their gladness; they have seen the beauty of God's world round about them, the grass and trees and flowers; but, you know, they weren't happy only to listen. They weren't happy only to look. They wanted other people to hear and to see and to be made glad by this beauty. They wanted to 'pass on happiness.' Some of them wrote glad songs; some painted beautiful pictures; some wrote lovely poetry. They used the very best gifts God had given to them to pass on happiness to other people, everywhere.

"Let us look at our pictures of the beauty around us, and listen while the piano softly plays for us."

LISTENING MUSIC. Mendelssohn's "Spring Song" from *Song Friends* or other music bringing out joyousness.

SONG. "For the Beauty of the Earth." *Primary Music and Worship.*

CONVERSATION. "We've been made glad by other people passing on happiness to us; ought we to look and listen only? What are some of the ways in which boys and girls can pass on happiness? Our Bible tells us 'For none of us liveth to himself.' That means boys and girls may make others happy just as grown-up people may do. Do you suppose, perhaps, that by always having a happy face, a friendly smile and by speaking cheerfully we can make other people glad? If someone looked at you and scowled and never said 'Good morning,' how would you feel? If someone smiled and said, 'Isn't the sun bright? Aren't you glad?' and then you smiled at the next person you met, what would soon happen? Perhaps that smile would go all around the world!" (You might like to tell to them or read to them some of the poem of "Pippa Passes.")

STORY. "Let me tell you a story about a song that did travel all around the world." ("The Song That Traveled," by Maud Lindsay in *The Story Teller.*)

PRAYER. "May the love of God show in all you do or say throughout the coming days."

SECOND SUNDAY

The teacher may have ready a poster on which to start working. Perhaps it will be entitled "Passing on Happiness," and discussion will be had on pictures illustrating the various means of making others happy which teacher and children may have brought.

CALL TO WORSHIP. "All Things Bright and Beautiful." (To be sung and to include the last verse:

"He gave us eyes to see them,
And lips that we might tell
The wonders of the Father,
Who doeth all things well.")

CONVERSATION. Discuss some of the wonders of God's world.

PRAYER.

"I thank you, God, for eyes to see
A baby moon above a tree.
I thank you, God, for ears to hear
A trilling bird song, sweet and clear."

CONVERSATION. "Did you ever know anyone who couldn't see these things about which we've been talking? Why couldn't he see them? Was he ill in bed, or crippled—or blind? How could you make him happy? Do you suppose you could lend him YOUR eyes. How could you do that?"

STORY. The story of "Grandmother's Spectacles" or "The Story of Little Trot" (see *Mayflower Program Book*), who "loaned" his eyes, could be used.

SONG. "He gave us eyes to see with . . . ." (softly).

THIRD SUNDAY

QUIET MUSIC. "Au Matin," *Song Friends.*

SONG. "All Things Bright and Beautiful."

BIBLE VERSE AND CONVERSATION. "Our Bible tells us 'Thou shalt do that which is right and good.' Is it right or good to say something that isn't true about a boy or girl who is our neighbor? Is it right or good to say something which isn't kind and might make that neighbor unhappy if you told it when it was not necessary to do so? Then, if you want to make your neighborhood a happy place in which to live, do you suppose you could make up three special rules to remember always before you pass on any stories about others? If we always asked ourselves, Is it true? Is it kind? Is it necessary? before talking about someone, would that be a way of passing on happiness?"

STORY. The story of "The Three Sieves" can be told if desired. (See *Character Training*, by Cabot.)

SONG. Sing "One Lovely Rule," *Song and Play for Children.*

DISCUSSION. Of pictures for the poster.

PRAYER.

Dear heavenly Father, help me to guard
my lips well.
Help me so that I will only say
Things that are true, and kind and
necessary;
Things which will make my friends
glad
Because I have said them. Amen.

FOURTH SUNDAY

PREPARATION FOR WORSHIP. Finish the poster and discuss the poster pictures, telling again the ways in which we, as boys and girls, can pass on happiness to others.

CALL TO WORSHIP. Sing "The Morning Hymn."

"Father in heaven, help thy little children
To love and serve thee, throughout this
day.
Help us to be kindly, help us to be
cheerful,
That we may please thee in all we do
or say."

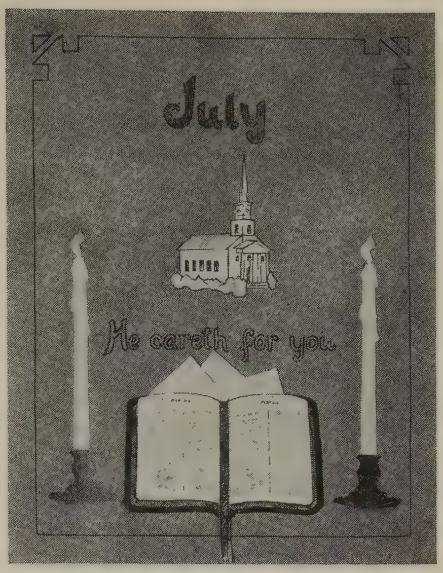
SCRIPTURE. Repeat together the "Golden Rule," Matt. 7: 12.

SONG. "One Lovely Rule."

DISCUSSION. "Who first showed us the way to pass on happiness? What were some of the things Jesus did? He didn't just sit and expect people to be happy, he went about helping them, talking to them and showing them how to make others happy. He talked with little children and told them stories."

SONG. "Tell Me the Stories of Jesus."

(Please turn to page 32)



Happy Birthdays

By BERTHA C. ANDERSON

JULY—Religious Freedom

SCRIPTURE: *"Blessed is the nation whose God is the Lord."*—Ps. 33: 12.

JULY brings us to one of the most important thoughts of the year, an appreciation of our precious heritage of religious freedom. To illustrate this we have used on our poster the church, the open Bible, symbol of public worship privileges, and candles, signifying the spread of the gospel. The candles will have no meaning in this respect to the youngest primaries and will be best unmentioned. Juniors can understand what Jesus meant when he said, "Ye are the light of the world."

We are apt to accept our religious freedom carelessly, as a secure gift passed down from our forebears. Today we must cling to it tenaciously. Other peoples of the world grow fanatical in a patriotism that makes a god of their nation, persecuting those who remain faithful to God.

Christian leaders must awaken. Only a closer daily walk with God can protect us against the creeping in of materialistic ways of thinking and living, making us easy prey to the propaganda widespread about us.

No nation whose people put God first in their lives will fail. The Scripture given to be placed on the birthday greetings will form a basis for discussion of the meaning and importance of Christian citizenship. Keep to the practical problems requiring moral courage in making such decisions as playing fair, sharing, being absolutely honest, truthful, dependable, co-operative, courteous, reverent and a foundational thing, being unashamed of our loyalty to Christ and his principles when faced by scoffers.

Our poster is built on true blue. The church, candles and Bible are cut from white cardboard. Blacken the edges of the Bible cover with India ink. Color the page edges red, going over them lightly with gold ink or water color to give a red under gold effect. Dip a small camel's hair brush in India ink, drain and spread the hairs as much as possible. Brush across the pages, following the curve of the top lines, leaving quarter-inch margins on each side of the columns. If too heavy in spots, erase when dry. At a slight distance this has the appearance of printing. Fasten the end of a gold or red ribbon bookmark over the top edge. Paste the Bible to the poster on side and bottom edges only, making a birthday card holder.

Color the church roof red, the shrubbery green and mount three and one-half inches above the Bible. Outline the general theme between. Make the candle holders and the letters of July of gold paper. Tint the candle flames yellow tipped with red and crayon on the light in yellow.

The primary children would like a picture of a church, their own if possible, or a Bible on the envelope of their greetings.

Music Instead of a Bell

By J. E. Russell

A LIVELY group of primary boys and girls were seated at their class tables or walking around the room. When the time came for the session to begin the superintendent stood at the front, and several times struck the little bell which was in its place on the table before her.

She hoped the children would quiet down when they heard the bell, but apparently only a few heard the signal. Again the bell was struck and yet again. There was a little less noise and confusion, but the bell was used at least five times before the leader could begin, even then she had to raise her voice. After all, noise does not cure noise.

Little by little the bell has been banished from the primary room. In the best primary departments the children are called to attention not by the clanging of a bell but by soft music from the piano. As the chords of the piano float out into the room a hush falls upon the spirits of the children, and their restless bodies become quiet. When they are still the superintendent begins to speak in a perfectly natural tone.

Of course the first notes of the piano will not bring absolute quiet, but as a soft and appealing melody proceeds, the children not only grow quiet, but become possessed with a mood that fits them to enter into a service of worship.

Junior Worship Services for July

By LOUISE S. LINDER

DURING this month when our boys and girls are free from school and when the out-of-doors beckons, let us try to deepen their appreciation for God's creation and for his loving care of his world through real worship experiences, using nature as our basis. Let us bring as much of nature into our rooms as is practical, so that even the children of a downtown city church may feel the reality of what we discuss. Trips to parks, outdoor picnics, and other outdoor excursions are splendid, but even a few branches, birds' nests and the like will help.

It is important for juniors to be busy as soon as they come on Sunday mornings, sometimes fifteen or more minutes early. So suggestions are given for use of this time to stimulate interest in the subject for the day. The Scripture references at the beginning of each service may be written on the board, and the children encouraged to find, read and mark them for use later in the service. Pictures and books play a most important part. If you have access to a public library choose several nature books for children for each Sunday and leave them where the children will find them and look at them. *The National Geographic Magazine* and other magazines will be of great value; open them to the desired articles. By your conversation and that of your teachers (who of course know of your plans ahead and co-operate with them) help the children to keep their interest centered on the topic for the day.

If at all possible, secure a copy of *Animals of the Bible,* by Dorothy P. Lathrop before the last Sunday. It is a faithful portrayal not only of the animals of the Holy Land but of the flowers and trees as well, and is done with a real feeling of appreciation of God's world.

All hymns are from *Junior Hymns and Songs,* Judson Edition.

The grandeur of mountains, the greatness of the forests, the magnitude of the universe and the study of animals should appeal to boys as well as girls. May they and you come close to God as you find him through his creations!

1. God and His Mountains

SCRIPTURE REFERENCES. A Bible dictionary will give a complete list of mountains of the Bible. Here are a few: Mount Moriah (2 Chron. 3: 1); Mount Hermon (Ps. 133: 3); Mount Olivet (Matt. 24: 3). They may be found on a relief map.

PRELUDE TO WORSHIP. "Teach Us Lord."

CALL TO WORSHIP.

Leader.

"O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches."
—Ps. 104: 24

Group.

"The earth is the Lord's and the fulness thereof;
The world, and they that dwell therein."—Ps. 24: 1

Leader.

"Oh sing unto the Lord a new song,
For he hath done marvelous things."
—Ps. 98: 1*a*

HYMN. "O Beautiful for Spacious Skies" (vss. 1, 2, 4).

DISCUSSION. Mountains seen by children on trips; pictures; Bible mountains as discovered in Scripture search; map study. Read together how Jesus went to the mountains to pray, to rest, to teach. (Matt. 5: 1-2; 17: 1.)

HYMN. "For the Beauty of the Earth" (vss. 1-2).

STORY. (Pictures of the Grand Teton or other beautiful mountains may be used.)

GOD'S WINDOW

In the western part of our country, the great Rocky Mountains rise high into the sky. None of these is more beautiful than the Grand Tetons of Wyoming. Not far from Jackson Hole, Wyoming, a group of people gathered together to plan a church in which they might worship God.

"It must be simple," they said, "for we do not have much money."

"We shall build it of fine, new logs," they decided.

"But it must have something in it to help us to think of God," one said.

Another spoke up to say, "If only we could have a stained-glass window! That is what we need!" But they knew this was impossible; it would cost far too much.

So for weeks they thought about what they could do to make their church beautiful so that they would be reminded of God.

Again they met to talk it over. As they talked the setting sun suddenly lighted the tops of the great mountains with a glory of light. For a while no one said a word; they stood still watching. As the color faded a man spoke softly, "There it is! There is our stained-glass window! In our church we will have a window of clear glass facing toward our mountains, and God himself will paint it with ever-changing colors."

So it was decided, and today the little log church stands on the ranch with a huge window of clear glass behind the pulpit, and the worshipers feel God very near as they watch the mountains framed by the window—snow-covered in winter, or with green slowly creeping up the sides as spring changes to summer. They, too, say, "I will lift up mine eyes unto the mountains: From whence shall come my help? My help cometh from the Lord, Who made heaven and earth."

PRAYER OF GRATITUDE.

OFFERING AND RESPONSE. "Our Gifts."

2. God and His Trees

SCRIPTURE REFERENCES. Again a Bible dictionary is essential. Some trees are: almond (Jer. 1: 11); sycomore (Luke 19: 4); olive (Neh. 8: 15); oak (Gen. 35: 4); fig (Matt. 21: 19); cedar, fir (2 Kings 19: 23).

PRELUDE TO WORSHIP. "Overtones."

CALL TO WORSHIP. Same as first Sunday.

SCRIPTURE. (Unison) Ps. 1: 1-3.

DISCUSSION. Native trees of Bible times; God's goodness in giving trees for shade, for food, for wood. Story of Solomon's use of cedars of Lebanon in 1 Kings 5 may be used. (It is not wise to use Joyce Kilmer's poem, "Trees"; it is too adult.)

SOLO OR READING. "Into the Woods My Master Went."

PRAYER using thoughts brought out in discussion: "O God, Creator of our world and of all the green beauty growing here, we think of thee today as we think of the trees that thou hast made. We love their cool shade, their fruit, and their beauty. We are grateful to thee for them. Amen."

HYMN. "This Is My Father's World" (vss. 1-2).

OFFERING AND RESPONSE.

3. God and His Stars

As the children come in, have sheets of blue construction paper and gold stars ready with pictures of some of the simpler constellations. Let the children paste the stars to the paper to form the constellations. These may be used to form a frieze around the room and later taken home.

PRELUDE TO WORSHIP. "God of the Earth, the Sky, the Sea."

HYMN. "This Is My Father's World" (vss. 1-2).

SCRIPTURE. (Read by children to whom it was previously assigned.) Gen. 1: 14-19; Ps. 8: 3-4; 19: 1-2.

DISCUSSION. How men learn about God's stars, the shepherds, telescopes, discovery of "new" stars, the constellations to be seen in July, and the like.

HYMN. "God of the Earth, the Sky, the Sea."

POEM. "An Evening Prayer of Praise."

"The sun sinks low, the day is nearly done,
The west is all agleam with rose and gold.
Even the wind, so active all day, is silent now.
I have played so hard, and I am tired, too.
Dear Father, thank you for this happy, happy day;
I thank you for the lovely colors in the western sky,
And for the moon and stars, the loveliness of night.
I know your love will be beside me
Till morning tints the east with golden fire,
And then will care for me throughout the day;
Dear God, I thank you for my rest at night,
I thank you for this lovely, lovely world,
And for your loving, constant care of me."

—From "Exploring God's Out-of-doors," a vacation school text by Rebecca Rice. Used by permission.

PRAYER. The children may be ready for individual prayers.

OFFERING AND RESPONSE.

4. God and His Animals and Birds

SCRIPTURE REFERENCES. The book, *Animals of the Bible,* mentioned in the introduction has a very complete list of Bible animals and birds. Children will recall Noah and the dove, Isaac's camels, David and his sheep, the lion and the bear, Elijah and the ravens, Daniel and the lions, the Christmas animals, the Prodigal's swine, the Palm Sunday colt, and others. These may be found in the concordance, and the references looked up.

PRELUDE TO WORSHIP. "Hail to the Great Creator."

CALL TO WORSHIP.

HYMN. "Hail to the Great Creator."

QUOTATION:

"God made all creatures and gave them
our love and our fear,
To give sign, we and they are his children, one family here."

—ROBERT BROWNING

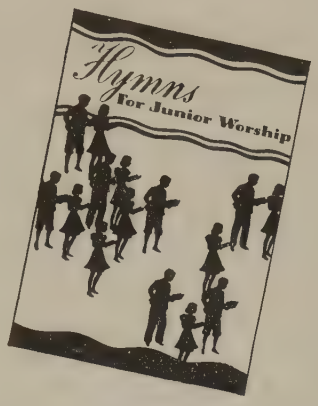
DISCUSSION. The creation, Gen. 1: 20-26; animals of Bible times; varieties and uses of animals; God's care and provision for them, Ps. 104: 10-12, 16-18, 33. This last Scripture should be carefully studied that the children may appreciate its beauty. If possible, some of it should be memorized.

SCRIPTURE. Same as above from Psalm 104, read together after discussion.

HYMN. "Watchful Love."

PRAYER.

OFFERING AND RESPONSE.



Our New Junior Hymnbook

By ELIZABETH F. TIBBALS

FROM the acknowledgments in the front of the book to the worship suggestions in the back, *Hymns for Junior Worship* is planned for boys and girls to use and to enjoy. In it are included church hymns of the ages which are the juniors' heritage, new hymns with good music and words written to interpret the experiences of juniors, and suggestions of appropriate Scripture.

The book is divided into six sections, each of them with a biblical title and an illustration by Marguerite de Angeli:

Section 1. "Praise Ye the Lord"
Praise hymns for general worship.

Section 2. "He Loved Us and Sent His Son"
Hymns about Jesus, his birth, life, death and resurrection.

Section 3. "Lord, I Would Follow Thee"
Hymns about following Christ and working with God, hymns about God's nearness and help, and prayer hymns.

Section 4. "Into All the World"
Hymns that tell of Christianity reaching out into all the world, through the church and through individual living.

Section 5. "Blessed Is the Nation Whose God Is the Lord"
Hymns about our country and cities with some Thanksgiving and New Year hymns.

Section 6. "O Come, Let Us Worship"
Special worship materials, including chants and responses for junior choirs, instrumental music, and Scripture selections.

One page will give guidance to the leader for using this book with a junior choir.

An index of titles and of first lines makes the book easy to use, as does the fact that the only numbers appearing on the pages are the hymn numbers.

The hymns are printed with the full accompaniment plus a separate melody line. This was done in order to help the boys and girls to use their beginning ability to read music.

Hymns for Junior Worship contains a wealth of material far beyond its price of seventy-five cents a copy. It is bound attractively and sturdily and will attract the interest of the juniors as soon as they pick it up. The use of this new book should provide for any junior group a fresh adventure in worship.

GUIDING BEGINNERS

(Concluded from page 25)

quotation from Dr. Langdon's *Home Guidance for Young Children,* which ends with the statement, "Certainly a back yard is every child's inalienable right."

The Second-Year Unit for July

In the second-year material the lesson writer recognizes in her suggestions for the July unit both the rural and the city church. She knows that, even with the efforts of the teachers, there will be many situations in which the homes will not use or provide opportunities for leading children to know God through his creations. And so she gives very specific help regarding the possible church-school experiences that should help to achieve the desired outcomes.

This requires preparedness on the part of the teachers. Of course "preparedness" is not a new word to teachers. But this month preparedness has to do with making a number of "things" available.

Things are always important in teaching little children, and a number of very specific things are needed in the July unit, "God's Good Gifts." In fact, any effort to teach appreciation of definite good gifts, with no good gifts in evidence will be meager teaching indeed. A singing canary, discarded bird's nests, bird pictures, flowers and fruits are some of the "things" that should help to make real the nature experiences during the next few weeks. But nature indoors can never take the place of nature out-of-doors. True appreciation of God's gift of birds comes through hearing their songs and seeing the beauty of wings touched by the light. Appreciation of flowers comes through seeing, touching and smelling them, and, most important of all, through planting and tending them.

The teacher's textbook is rich in suggestions for July. Read them carefully and *prepare* to follow them when practicable. Remember that preparedness is, in most cases, the teacher's insurance against failure.

Neighborhood Explorers[1]

By MARGARET SHERWOOD WARD

THIS is a five weeks' unit of study dealing with the vacation experiences of a group of boys and girls who have to stay at home during the summer months. It should help these juniors to discover interesting and worthwhile things that they can do in their own community during their vacation period.

What This Study May Accomplish

1. A consciousness that a successful vacation does not depend upon others, but upon themselves.
2. An appreciation that vacationtime can be interesting if they make it so, even though it must be spent at home.
3. A realization that in every part of the world God has put things beautiful and useful.
4. An understanding that God has planned his world so that everyone has something to share with others or some way in which he may help others.
5. A desire to explore their community with the idea of learning of its advantages and its friendly people as well as with the idea of being friends themselves.

Adapting the Unit to Your Group

No group will be able to follow the session plans of this unit without some adaptation. The first step in your preparation will be to read through the entire unit, including the plans and materials for you here and for the boys and girls in *Juniors*.

In the session plans we have tried to suggest vacation activities which are most common to city and country situations, large or small groups. Some activities can be carried on in the church, while others involve outside visits. Some visits might be made during your meetingtime, others may have to be arranged for on a weekday. Check the activities that your boys and girls may be able to carry through most successfully.

Explore your own neighborhood. List interesting places that might be visited: a local industry, museum, library, dairy farm, zoo, planetarium, aquarium, public building, historical monument, old house, beautiful church or estate.

Think of how your juniors may show themselves friendly and helpful in the community: caring for public property, clearing up a vacant lot for a playground, helping the janitor to keep the church building and grounds neat, caring for lawns or gardens at home, planning a story and game hour for younger children, doing odd jobs for shut-ins.

Make a list of new friends your juniors might make. These might be helpers the juniors often have taken for granted, like the traffic policeman near the church, firemen at a near-by fire-station, the milkman, postman, minister, doctor, church janitor, storekeeper. Think of other interesting personalities the juniors might learn to know: an artist, musician, scientist, poet, a woman with a beautiful garden, a man who makes useful things out of wood, a farmer who raises prize chickens or cattle or who has a model farm, a community worker who could come and tell of his work.

Tell your pastor about the study the juniors are starting. Enlist his co-operation in being ready to suggest names of shut-ins of your church or of any new families in the neighborhood that the juniors might visit.

Search for some unknown or little frequented beauty spot where it may be possible to hold a worship service at the close of this study: a field from which a distant mountain may be seen, a wooded grove or park, a bank overlooking a brook, river, or lake, a shady spot on the church lawn.

Be able to identify the most common wild flowers, ferns, trees and other nature beauties in your neighborhood. Ask at the library for nature books, or if you have access to a ten-cent store, you may be able to purchase one or two inexpensive guides to the study of local wild flowers, trees, ferns, and the like.

If you live in a crowded city, search for other nature beauty your juniors may be able to appreciate: the flowerbeds in a city park, the trees along the street, a back-yard garden, a window-box. Look through your picture-file and have ready pictures of garden flowers and trees that may be used by the junior leader who is to plan Session 5.

In this unit, perhaps more than in some others, the juniors will need careful guidance in adapting the session plans to their own use. If you have thought through the possibilities of your situation first, as we have just suggested, you will be better prepared to help the junior leaders to make plans for the meetings.

Session 1. July 7

PLANNING A STAY-AT-HOME VACATION

In this first session the juniors (1) may become conscious that a successful vacation does not depend upon others, but upon themselves, and (2) may begin to think of some interesting things they may do even though forced to spend the summer months at home.

The Adult Leader Plans for the Session

Study the material in *Juniors* for June 30. Go over the suggested plan for the meeting with the junior leader. Probably you will be asked to lead the discussion on their favorite summertime activities. Study carefully the suggestions for the work-to-do period, for you must help the junior leader to make plans.

If a neighborhood exploring trip seems practical, help the junior leader to map out a possible route and to secure the assistance of an adult to accompany the group making the tour. There may be time for you three to go over the route together and note the most significant things to be seen. It may be possible to send out several groups, each with an adult to guide the exploration.

For a small society, it may be wiser to stay together for the work period. The time may be spent either on the exploration trip, or on plans for a notebook or a map or model of your community.

If you live in the country where a tour during the meetingtime is impossible, you might arrange for this during the week. Another plan would be to ask each junior to explore his own immediate neighborhood and report at the next meeting.

Session Outline

AS THE JUNIORS ARRIVE they may answer the question, "What are some of the things you would like best to do this summer?"

QUIET MUSIC.

HYMN. "The Summer Days Are Come Again" or "This Is My Father's World."

SCRIPTURE. Ps. 74: 17; 1 Tim. 6: 17*b*. (By a junior.)

PRAYER.

OFFERING.

INTRODUCING THE UNIT. (By junior leader.)

DISCUSSION. "What We Would Like Best To Do This Summer." (Led by adult leader.) Read several papers. List some of the things on the blackboard. Ask the group to check those they think are most interesting and worth while. Group them under such headings as "Going to New Places," "Making New Friends," "Seeing Beautiful or Interesting Things." Ask the juniors if they think it is necessary to go away from home to do these things, or could some of them be done at home? Close with the thought that perhaps later in the meeting they may discover how this can be done.

[1] From outlines copyrighted by the International Council of Religious Education.

INTRODUCING THE TOPIC. (By junior leader.)

STORY. "The Stay-at-Home Vacation." (Told by a junior.)

MAKING OUR VACATION PLANS. (Led by junior leader.)

WORK TO DO as planned.

JUNIOR LEADER'S CLOSING THOUGHT.

HYMN. "Just as I Am, Thine Own To Be" or "I Would Be True."

BENEDICTION. Num. 6: 24-26. (Repeated in unison or read by junior leader.)

Session 2. July 14

FRIENDLY NEIGHBORS

In this second session the juniors may discover new ways in which they may show themselves friendly in their community and make definite plans for friendly co-operation in their neighborhood.

The Adult Leader Prepares for the Session

Read the material here and in *Juniors* for July 7 before you meet with the junior leader to discuss the details of the program. Minor adaptations may have to be made depending upon the nature of your group's activity last week. Alternate procedures are possible in the work-to-do period. Help the junior leader to make whatever adaptations are necessary.

Most of the meeting should be in the hands of the juniors. You should be prepared, however, to contribute to the discussion whenever you can help them to understand more definitely what it means to be friendly neighbors. Your guidance will be needed in planning and carrying out some community project, if that activity is to be followed. The junior leader may ask you to tell the story in the worship service. You should feel free to change the details of the story to include more of the friendly, helpful things your juniors might do.

If next week's junior leader is planning to meet his committee during the work-to-do period today, make sure that he has asked the pastor to come at that time, or if not convenient, to provide him with the information his committee will need.

Session Outline

AS THE JUNIORS ARRIVE. Preparing reports for the meeting.

QUIET MUSIC.

HYMN. "With Happy Voices Singing."

TOPIC INTRODUCED. (By junior leader.)

REPORTS OF OUR NEIGHBORHOOD EXPLORATIONS. (By one or several juniors.)

DISCUSSION. "How May We Become More Friendly and Helpful in Our Community?" (Led by junior leader.)

CALL TO WORSHIP.

HYMN. "Father of Mercies, in Thy Word."

SCRIPTURE VERSES read by several juniors.

STORY. "Friendly Neighbors on a Stay-at-Home Vacation." (Told by adult leader or a junior.)

PRAYER.

OFFERING.

REPORTS on the notebook and map or model of the community. (By juniors.)

WORK TO DO.

CLOSING HYMN. "My Master Was a Worker."

Session 3. July 21

NEW FRIENDS

In this session the juniors may continue to explore their community with the idea of learning of its friendly people as well as with the idea of being friends themselves.

The Adult Leader's Preparation

This meeting must be planned carefully with the junior leader. Read the material here and in *Juniors* for July 14 before you talk over with him the details of the program.

In the discussion, which you probably will be asked to lead, you will emphasize the fact that many new friendships can and should be made by individual juniors. It should be possible, however, to arrange for some new friendship to be formed during the meetingtime. We are suggesting visits to some of the shut-ins of the church. You may prefer to visit a new family in the neighborhood or some other interesting personality. Or, you might invite a worker of the community to come to the meeting and tell of his work.

If you decide to follow the program outlined here, go over with the junior leader the list of shut-ins he and his committee secured from the pastor last week. Decide how many there will be time to visit and whether it will be better for the entire group to go to one or two homes, or if they should divide into three or four small groups, each to visit a different home. Plan to visit places within walking distance, unless you can arrange with some interested adults to provide transportation. An adult should be asked to accompany each group. It also will be wise to prepare the shut-ins for these visits by telling them when they may expect the juniors and the purpose of their visit. The junior leader may need your help in explaining clearly about these visits to the rest of the juniors.

Session Outline

AS THE JUNIORS ARRIVE. Activities as planned.

QUIET MUSIC.

HYMN. "For the Beauty of the Earth."

OFFERING.

THE TOPIC ANNOUNCED. (By junior leader.)

STORIES. "New Friends in the Stay-at-Home Vacation." (Told by two juniors.)

DISCUSSION. "New Friends We Might Make." (Led by adult leader.) Ask the juniors to look at the names they have written on the blackboard. Which ones can they become better acquainted with as individual juniors? Which ones might they become more friendly with as a group? Encourage them to mention ways of showing their desire to become friendly, i. e., by smiling, stopping to talk, doing a helpful deed. Challenge the juniors to look for opportunities this coming week when they may make some new friendships. Mention that the junior leader is going to tell them of a way they all may make new friends today.

PREPARATION FOR THE VISITS. (By junior leader.)

MAKING THE VISITS.

Session 4. July 28

INTERESTING PLACES

In this session the juniors may explore their neighborhood for interesting but heretofore undiscovered places, and so come to realize that in every part of the world God has put things worth while.

The Adult Leader Gets Ready for the Session

The greatest freedom is given to you and the junior leader in planning this meeting. After reading the material here and in the July 21 issue of *Juniors*, ask yourself, What interesting places are there in our community about which the juniors probably know nothing or very little? The junior leader may find some suggestions in the story and will be responsible for getting choices from the juniors. If possible, select one which will be "new" for all the juniors, or for the largest number of them. If your group is large, you may wish to divide and visit several different places.

Careful plans should be made for these visits. It will be best for you to make the necessary arrangements. Have in mind the most significant things to see. An art museum might hold a prized religious painting, a dairy farm should increase appreciation for the provision of milk; a visit to a local industry would increase the juniors' knowledge of how a certain product is made and how their community helps to supply the needs of

people in distant places; a monument or old house would make history more real.

If your meeting is usually held on Sunday, you may prefer to have it on a weekday so that it will be possible to visit a place not open on Sunday. Or you might make the visit on a weekday, and then have the regular Sunday meeting afterward. This would provide an opportunity for the juniors to talk about the discoveries they made, to list other places in the neighborhood they might visit later in the summer, and to close with a worship service in gratitude to God for providing in every community those things which are interesting and worth while.

The session outline given here follows the latter plan. Most of this meeting can be in the hands of the juniors, but the junior leader will need special help in planning a worship service appropriate to the place you choose to visit.

Session Outline

As the Juniors Arrive. Committee work.

Quiet Music.

Hymn. "This Is My Father's World."

Introducing the Topic. (By junior leader.)

Sharing Experiences.

Story. "Interesting Places To Visit on a Stay-at-Home Vacation." (Told by a junior.)

Discussion. "Other Interesting Places in Our Neighborhood." (Led by junior leader.)

Worship Service.

Offering.

Work To Do.

Session 5. August 4

NATURE BEAUTY IN OUR NEIGHBORHOOD

In this last session the juniors may explore their neighborhood to discover and appreciate some of the beauty spots which God has put there but of which they may have been unaware.

As the Adult Leader Plans

This is the last session in the study about "Neighborhood Explorers." Think over the discoveries the juniors have made in the past four sessions and be ready to help the junior leader to bring the study to a close in a fitting way.

Read carefully the materials here and in *Juniors* for July 28. Note especially the places where you may help by making suggestions or providing materials. You may be asked to give the prayer in the outdoor worship service. This will be a fine opportunity to challenge the juniors to continue being neighborhood explorers throughout the rest of the summer.

Session Outline

As the Juniors Arrive. Looking at the nature exhibit and preparing reports.

Quiet Music.

Hymn. "This Is My Father's World."

Offering.

The Topic Introduced. (By junior leader.)

Reports. "Flowers in Our Neighborhood," "Ferns That Grow in Our Neighborhood," "Our Neighborhood Trees."

Work To Do.

Outdoor Worship Service.

WORSHIP SUGGESTIONS FOR JULY

(Concluded from page 27)

Story. Catarina's Nine-Finger Stories.

There was once a little girl whose name was Catarina. Catarina had been able to go to a Sunday school class only nine times, but in those nine times she learned nine stories about Jesus. When Catarina's family moved away so that she could no longer go to the Sunday school, she was sad. But she so loved her Jesus-stories, that in the new neighborhood Catarina would gather around her all of the little children and tell her stories. She would tell a story for each of her nine fingers. Catarina wished so hard that she had a story for her tenth finger—but there were only nine that she knew.

But I know something special. I think the heavenly Father had a story for Catarina's tenth finger. It was a story so secret that Catarina herself didn't know it. Could you guess what that tenth-finger story would be?

I think Catarina herself was the tenth-finger story, that she pleased God by passing on happiness to the boys and girls over whom she watched and to whom she told her nine-finger Jesus-stories.

Song. "My Work," *Worship and Conduct Songs.*

Prayer. "Dear God, we know there are some things that we can do well. Help us to know what they are. Help us to put our best effort into them. May we feel that we are passing on happiness to others and so bringing us nearer to thee. Amen."

■

Worship by children must always be spontaneous. It never can be forced. No more than you can create happiness by commanding it, or produce love by demanding it, can you secure worship by ordering it.—*J. Sherman Wallace.*

GUIDING CHILDREN'S GIVING

(Concluded from page 20)

Sunday with the rest of the group. In reliving a happy experience the children participate vicariously in the joy of the recipients. They know the "blessedness" of giving. If it is thought best not to let children help deliver the baskets, the adult who represents them should make the report. In case a note of thanks is sent it should be read to the group. Such reports give the children a feeling of satisfaction that tends to make habitual the urge to give.

Lift the Offering to a Spiritual Level

It is said that we should make a ceremony of everything we do with children. If this is so, the act of giving in all grades above the nursery should be dramatized. The offering should not be made on the side, in an off-hand way. It might well be the high point of the morning—the climax of worship. Associating the offering with God in the worship service dignifies it and increases its value in the minds of the givers.

A place of offering where the child deposits his money in the offering baskets provides opportunity for individual giving. Later, near the end of the worship service, the group offering is brought to the front and presented in the worship center with appropriate song, verse and prayer. Special gifts of food, clothing, and completed service projects, such as scrapbooks and the like, should be dedicated in the same way. In every giving experience, it is the leader's responsibility to guide the thinking so that the offering is raised to a high spiritual level by connecting it with the purposes and plans of the heavenly Father.

Offering hymns should be simple, dignified, and meaningful. They should make clear the fact that the offering is given to help with God's work and to further the program of Jesus. Let us be sure that no child gets the idea that the offering is given to the minister or that the department principal gets the money. The song and prayer should be addressed to God, never to Jesus.

Guiding children's giving is a task that challenges the best thinking and planning of Christian leaders. "The child and his money" is a phrase that might well give us pause to think and pray. Is our leadership in this area thoughtful and constructive or is it shallow and purposeless like the leadership responsible for the Billy of our story? Wise giving does not just happen! It is the end-product of continuous, consistent, and cumulative guidance.

"Tell Us a Story!"

By MARGARET EGGLESTON OWEN

MANY years ago, when I was a young teacher in New York State, I read this quotation on a card that hung above the desk of a successful history teacher: "A story is the teacher's wishing-ring. With it, she can be a fairy-godmother to her class."

The teacher could not tell me where she had found the quotation, but in discussing the thought it contained, she said: "There are so many things in history that young people need to know in making their daily decisions; things they need for character building; things I long to give them in a way that they will remember. If I state facts, or ask them to read pages from a book, they don't seem to get the message at all. If I put those same facts into living, throbbing stories of men, of events, of momentous decisions and of terrible tragedies such as war, they listen, they think, they remember and they beg for more. Stories are the best mental food that I know for growing folks."

Her words made a great impression on me. I knew by experience that what she had said was so. My father had brought me up on stories of art, music, literature, biography and history. He had made my Bible a living book, but not until I had the privilege of traveling in Palestine could I realize how "living" it was. All my traveling companions had been brought up in Protestant church schools, but as we moved along the hot, dusty road, they saw only bare hills and brown fields, without beauty. I saw Joseph and Jacob, Eli and Samuel and Joshua, and the places where Jesus had been.

Jesus was a great teacher. He knew how to tell stories so that they lived in the minds of his hearers. Furthermore, those stories have stood for two thousand years as models of good story-telling. The Prodigal Son and the Good Samaritan can be studied profitably by any teacher who wishes to know how to tell a story effectively.

The leader or parent who would use stories effectively first must learn to recognize a good story. Also he should learn how to use a poor story or a seemingly dull incident to challenge his young people. An incident may be interesting, appealing to the intellect and to the imagination, yet lack emotional appeal and climax. Such stories do not satisfy the soul-hunger of youth. A story suited for character education brings a message of inspiration, challenge or comfort; it causes a longing for better, higher things. Many of our Boy Scout and Girl Scout stories are interesting and packed with adventures, but they lack depth. Why waste time telling stories that are merely interesting when our young people like much better stories that are challenging as well? A good story steals unconsciously into the memory and remains ready for instant use, when needed. It gives a youth a yardstick by which he can measure his own desires, choices, dreams and aspirations. It creates new heroes from real life.

A good story will speak to you when you read it. It will give you the desire to tell it to someone else, and it will awaken in those who hear it dormant or new desires and ambitions. Often it will correct undesirable feelings and habits that have seemed deeply entrenched. Stories lead the minds of the hearers into new channels of thought and prove an invaluable aid in making decisions. Perhaps the stories that you are privileged to tell to young people—and I consider it a great privilege—may do for some one else what my father's stories did for me before I was twelve years old: cultivate a lifelong interest in art, music, literature, travel and the Bible.

Stories loosen mental tension. How often when mischief was brewing, or restlessness seemed to have struck everyone at the same time, I have seen a look of relief come over the faces of the group as someone began a story. Watch it in the church when the minister uses a good one. I like to use stories, too, to stimulate the desire to serve others, even to sacrifice for others.

When a leader has learned to appreciate a good story and to realize how that story may help some needy one in his group, then he needs to study the adaptation of the story to the age of the group. A story may teach loyalty, obedience or faith. Build it up to emphasize the theme you desire. Your climax would differ for each theme. You might need to cut out half of the printed story. For instance, Daniel was a hero when he went to his room, opened his window and prayed. That is the climax. All the rest is comparatively unimportant in teaching loyalty. He could not help himself when it came time to go to the den. He chose to pray—to be loyal. Your boys probably never will have to face a lions' den, but they will have to make many big choices in life. Can you build the story so that it will be ready to help them when they must choose? Daniel prayed; Tom Brown prayed; Washington prayed. Through stories you can put a foundation stone under the faith of your young people.

Harold M. Lambert

QUIETNESS

By Irene Robinson

Oh, I have found that quiet is good!
The sudden silence in a wood,
The majesty of stars and sky
When no swift wind is racing by.
The silence in a vine-clad church
Where I have often gone to search
For solace. Through my earnest prayer
In silence, I found God was there.

In stillness much too deep to break,
My friend has suffered for my sake,
And often we have bravely planned
With quiet voice and clasp of hand.
Oh, I have found that quiet is best.
That, knowing silence, one is blest
By God, whose still, small voice is near
To all his people who will hear.

To change an incident into a story, or to remake a story to meet the needs of a group, the leader should know something about the technique of story-telling: how to build the related parts of the story into a series that will lead directly to the climax, or high point, of the story; what to omit from the printed story and what to include; how to word the climax in such a way that it will drive home vividly the great underlying truth; how to end the story so that the listener will feel that justice has been done; how to begin it so attractively that the audience will be eager to hear the rest of the story, because of the introduction. There are several good books on how to tell a story in the church school. Every teacher and leader should read at least one of them.

This little incident came to me this week in a letter sent recently from Poland. A newspaperman was picking his way through the ruins of a Polish city that had been bombed. The homes were in ruins; the inhabitants had fled. Suddenly the man heard the soft sound of a violin. Searching in the growing dark, he found a young lad, hugging a violin to himself and trying to hide in the shadow of a rock.

When the boy found that the newspaperman was friendly, he came out of his hiding-place.

"I was playing to God," he said. "I needed him awful, you see, cause no one else is here. My arm is hurt, and I don't know where to go. I prayed, and I played our Christmas hymn to God, 'O Come to My Heart, Lord Jesus; There Is Room in My Heart for Thee.'"

"And did you think God could hear with all the noise of the bombs and the cannon?" asked the man.

"God did hear," said the boy reverently. "I felt him come, and then I wasn't so afraid. Maybe he sent you to help me."

The newspaperman was not sure, but the boy knew God could hear a boy's prayer and see his need.

There is a wonderful story in that incident. How would you begin it? Would you use the same beginning for an eight-year-old boy and an eighteen-year-old girl? Could you tell it so as to leave out the horror for the little boy; so as to build an unforgettable picture of war for the older girl? Could the incident be told to help a discouraged boy, a boy who faced an operation, a girl who was losing her belief in prayer? How you build your story is tremendously important. The ones who write stories in a book or in a church school text do not know your class; only you can make these stories fit.

Stories must be carefully planned and visualized. They must be told in correct, simple English. Gestures usually should be few. The voice should be modulated according to the size of the room, care being taken that no tone is allowed to creep in that will detract from the thought of the story and center the attention on the one who is telling the story. The personality of the story-teller is of great importance. The story is interpreted to the listener through you. If you like your story, if you feel it, if you long to relate it effectively and will work hard to that end, you can do wonders.

Where can you get good stories? Not usually from books. I have many story-books, yet I seldom use them. The stories that I use almost invariably come from my file of stories that I have been collecting for thirty years or more. I began with a shoe-box and some manila envelopes. Now I have seven large drawers full of clippings, outlines, story suggestions and bits of interesting biography that I have heard. Hardly a day passes that something does not go into my file. The contents of the drawers are indexed and cross-indexed. If you should ask me for a Christmas story, I could show you where to find more than two hundred, a large number of which probably have never been told. If my books should burn, I could replace most of them. If my file should burn, I would be inconsolable. Whenever I prepare to give a lecture, or teach a Bible lesson, or write an article, I turn to my file for help. In fact, I went to the drawer to get the incident concerning the little lad in Poland.

A teacher's best stories are those she has collected from the experiences of herself and others, from magazines and newspapers, from lectures and books. Everywhere good stories exist, once a person has learned to recognize them and to build them to meet his need. The hurricane last year gave us many stories of brave men, women and children. How many of them are available to you today? Those that you did not save are gone for good; yet one of those stories might have been an invaluable aid in illustrating next Sunday's lesson.

How should you prepare a story for telling? I can only give you an idea of what has proved best for me. I read over at least a week ahead of time the story that is to be the basis for my lesson. A story grows as it lives with you. As you mull it over in your mind, the correlated story may come to you. You may see ways of varying it. I read the story first for my own pleasure, not trying at all to see it in parts. Then I read it again to discover the various steps that I must take to develop the theme that I have chosen to emphasize. If Ruth is ready to go with Naomi, I must picture the desert, the homes that they leave, the trip along the Jordan, the two girls and the older woman, the good-bye talk of Naomi, the farewell of Orpah, and, as a climax, the choice of Ruth stated in her never-to-be-forgotten words. Each step must be clear in my mind. If the story is involved, I make a written outline; usually I do not, preferring to see it in imagination rather than on paper as I tell it.

I let this background of the story live with me and I read for historical or biographical background, if I can. Then, when I am ready to prepare the story for telling, I lie down, relax and picture the story. Can I see and enjoy that line of camels going along the sea-road north, then west, then south of Nazareth as Rebecca goes to Isaac? Remember, I must see pictures, not words in a quarterly or a book. Any vagueness in the picture will show in the telling.

If I find that I have a clear, vivid, interesting picture, then I am ready to plan what words I shall use; how much direct discourse, and how much straight narration and description. I plan the conclusion and, last of all, the introduction, making sure that I am telling the listeners the who and the when, the where and sometimes the why of the story;

(Please turn to page 45)

SOUL PEACE

By Atwood Downes

Absorb the beauty
Of wise words and sacred songs,
Of green trees leafed, and soft blue skies.
Permeate the soul
With peace,
Like that found in gardens.

Greene & Greene

Neighbor Groups

How the Members of a Society Were Led To Work Together and Build a Spirit of Fellowship

By LEREINE BALLANTYNE

THE president of the young people's society looked over the meeting. It was not a small audience; in fact it was large compared with many other groups in the same city. However, like most city audiences the majority came, listened and left without getting acquainted as they should.

The president brought up this problem in the next executive meeting.

"We lack something in our society," he declared.

"I don't get your point," the secretary said. "What more do you want; the programs are unusually good, and we lead all the other churches in attendance. That last membership drive brought the people in."

"You know I think we are *too* large," the president replied. "That is, we are unless we break up sufficiently to get the members working closer together. Except for a few who know each other, the young people don't fraternize. We must do something to see that fellowship does not lose itself in numbers."

The executive group discussed the situation and finally their talk resulted in an idea that could be worked out in other places.

In any large town or city, loneliness becomes one of the greatest problems of many fine young men and women. Because of this fact, any church group in large centers should have friendliness one of its chief aims.

It is so easy to be left alone in a crowd. Young people who come from the country or small towns miss being able to drop in and visit friends near at hand. To meet this situation, the group under discussion divided into numerous sections with a convener, or chairman, for each. Each section comprised the four streets of a block; in other words, neighbors were thrown together.

Each section watched for new recruits in their own district and became more interested in the members near them. The smaller groups met once a month in one of the homes, devised more effective methods of Scripture study or social evenings, when it came their turn to help with the program.

The results were gratifying. No longer did the main group meet, sit through the program and depart with only a smile here or a nod there. The sections sat together and everyone knew the members of his own division more intimately.

The idea is worth considering, especially among city churches. In smaller places the main body can divide into districts—north, south, east and west. The plan draws the members living in the same neighborhood closer together; in other words, it makes genuine neighbors of next-door neighbors. Urban life greatly lacks this friendly touch.

By using various conveners of the groups on the executive committee, experience can be spread in the society. Some people complain that the church is overorganized, but that is usually heard where the bulk of the work is left to the few willing ones instead of divided among many capable workers.

No community has any asset more valuable than a well-established organization in the church which attracts and develops the talents of all the young people in its confines. However, the time has come when friendliness and the spirit of community concentration are as important as the program itself. If we are to become leaders for the future in world friendship and lasting peace, we must begin to practice its principles in our own immediate surroundings.

It is wonderful to raise funds, to have membership drives, and to do all the excellent things that young people today undertake. But back of all of them lies that basic and fundamental need to be filled—the longing in the human heart for friendship and understanding; the need of being good neighbors in our own community. Too often members of large groups become impersonal or indifferent and consider their services as one more meeting to get through efficiently.

Where a real attempt is made to establish fellowship and draw together the members in closer group activities, there are few worries about future members—they are being prepared.

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A Book of Prayers for Youth. By J. S. Hoyland. Association Press, 1939. 122 pages. $1.00.

Originally published in England under the title *A Book of Prayers Written for Use in an Indian College,* this little volume contains 113 prayers in blank verse. The prayers are reverent in language and spirit, truly worshipful in their approach to an all-wise and loving God. Each is written to a specific subject: the book includes prayers of thanksgiving, of consecration, of petition, to fit almost any worship service imagined. They will prove helpful to young people who feel deeply, but have difficulty in putting their thoughts into the language they would like to use.

A Book of Prayers for Youth may be ordered through any branch of The American Baptist Publication Society.

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VIGILANCE in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity to its utmost of possible achievement—these are the virtues which must command success.

—AUSTIN PHELPS

ONE Youth Group Begins To ACT

By ROY A. BURKHART

WHAT you believe may be important, but we have been talking about our beliefs so long without acting upon them that they have been reduced to nothing more than complacent dogma." Thus George spoke his mind during one of the discussions of the Youth Council of a certain church.

"But it is important for us to keep on discussing our beliefs. As our experiences grow, we must grow in our comprehension of the meaning of life and its purpose," answered Mary.

The argument continued at the monthly meeting of the Youth Council, made up of the representatives of five youth groups that included a membership of nearly five hundred young people. These young people, as is true of many such groups, enjoyed excellent meetings in the church. They planned and carried out fine worship services. They put on interesting parties. They promoted outstanding art and craft activities. They presented significant dramas. But when it came to Christian action, little happened. They were strong in talk, but weak in service. The Council accomplished much for each other in their programs, but they forgot all about those who needed them. Within the walls of the church there existed something of the spirit of Christianity, so far as their relationships were concerned; but in the community in which they lived, tremendous influences opposed the spirit and the teachings of Jesus. Also, the larger community of the city, of which this neighborhood is a favored section, contained areas of desperate need.

That night as they continued the discussion one of the young people said: "When Jesus gave a real test of his discipleship, he had little to say about faith, but he summed it all up in these words: 'Inasmuch as ye did it unto one of these my brethren, even these least, ye have done it unto me.' What are we doing for the 'least'? Here is a section in the city from which ninety per cent of the delinquents came last year. It is the place of lowest rent and therefore is the living area of the lowest salaried girls and boys. There is no program of social work in that community. We go on singing our hymns and praying our prayers and seeking to make each other happy. Isn't it about time that we began to do something for other communities in our city?"

The accusation came like a bombshell. The truth of the young man's statement shocked many of the listeners. Most of them felt that they were not doing anything for others, but no one had found a specific opportunity. They began immediately to make plans. The Youth Council decided that they would not need to stop any of the things they were doing in their church, but they did add another project. Under this new plan they centered their efforts on this underprivileged area of the city covering about twenty square blocks, for they were determined to add action to talk and worship.

Some Immediate Steps

How could they go about it? What could they do that would have significance and permanence? To begin their program, the Council talked to young people from other churches near this community and stimulated the formation of a committee to study the area and discover what could be done. The other churches responded heartily, so the committee was organized and held its first meeting. It seemed difficult to get going, for although everybody was eager, nobody knew exactly what the steps should be. The first meeting did not succeed very well. However, at the second meeting the Council invited in some social workers who knew something of the situation in the community and who could give advice.

At the second meeting the young people outlined the following steps, which they later carried out:

1. To compile all data available in the relief offices that would be of help in understanding the community and in discovering its real need;

2. To make a survey of the various facilities in the community accessible for a social program;

3. To make a list of the unwholesome influences in the community that should be counteracted if possible.

Committees were appointed to take these three steps. Of course, the leaders found that many young people will respond for a big committee meeting to talk over a project like this, for it appeals to their imagination and it provides an outlet for the feeling that they ought to help others. However, the arduous task of actually doing things really tests the interest. Out of a group of fifty, about eight or ten persons actually did the work; nevertheless, it was done.

H. Armstrong Roberts

YOUTH IS ETERNAL COURAGE. THEY ONLY GROW OLD WHO ARE AFRAID OF NEW THOUGHTS.—ROBERT NORWOOD

At the next meeting of the committee, the reports were amazing. One of the older members offered to give fifty dollars to finance a large party for young people in the area in order to discover their interest and to see if they would respond to some kind of activities in their midst. Consequently, a large committee was appointed to visit all the homes in the community. To give point to the visiting, the young people secured names from junior high schools and the high school in the community and from the relief office. They called upon these homes first. The committee members visited more than two hundred livingplaces and were appalled by the situations they found. While they were met at first with suspicion and doubt by many, they did succeed in winning the confidence and the interest of a number of people. Nearly two hundred young people came to the party and participated in a well-planned program. The leaders noticed with interest that this group was more responsive and co-operative than the average young people's organization in a church in a prosperous community.

When the evening was over those who had come begged for another party. They said, "We have no place to go except to the barn dance or the ——— theater." Incidentally, these two places

(Please turn to page 45)

Nashville Youth Accepts Liquor's Challenge

By ROSS L. HOLMAN

THE local option election was only four weeks off. The election would decide whether the city of Nashville, Tennessee, and Davidson County should overthrow a thirty-year reign of prohibition and return to the legal sale of liquor. The call for a liquor referendum had been forced on the people of Nashville so suddenly that it left the dry forces stunned, with little time to rally to meet the challenge. The state, only a year before in a prohibition referendum, had voted three to one to keep its state-wide bone-dry law on the statute books. The legislature had disregarded this clear mandate of the people, had repealed the law and had made it possible for each county to hold a local option election on the issue.

Because of the limited time in which to organize a campaign to fight off the liquor traffic, both the city and the county voted wet, but the fight resulted in one of the most vigorous youth movements ever inaugurated in the South.

Before the election, however, while the temperance leaders were trying to adjust themselves to the impact of the underhanded blow dealt them by the legislature in changing the state law, two college boys discussed the situation one day on the street. One of them posed the question: Why shouldn't the youth of Davidson County make this their fight and take the lead in the battle against the liquor traffic in the coming election? Many of these young people would not be old enough to vote, but they could find plenty to do.

The suggestion to the other youth seemed to be a bright idea, and immediately after that things began to happen. Having sown the thought, the two young men decided to translate it into a deed. They carried the suggestion of an organized youth campaign against the liquor traffic before a body of young people at the Blakemore Methodist Church. The entire group, after an animated discussion, decided to take the plunge. A committee was appointed to make contact with key persons in young people's groups all over the city. These key workers met a few days later at a cafeteria luncheon. Approximately fifty persons were present, representing several high schools and colleges and more than twenty churches. There they organized the United Christian Youth Movement of Davidson County, which later became the Davidson County Youth Council.

Each one present agreed to enlist as members his own church or school group. A steering committee was appointed to take charge of the fight that was to be made. A fact-finding committee was instructed to gather the facts and the figures necessary to show the destructive effects of liquor on health and conduct, also figures stressing the disastrous results of repeal in different communities that already had tried it. A publicity committee was selected to put these facts before the voters. A finance committee was named to raise money for the conduct of the campaign and to pay the cost of a vigorous fight.

After consolidating their forces the young people had only two weeks to work before election. But they used the time well. Darby Fulton and Leo Rippey were made co-chairmen.

Speakers were trained and sent out. Two-minute speeches were made at church services all over the county and at the high schools and colleges. Special meetings were held at some places, where an hour or more was devoted to the program. Both boys and girls of high school and college age swung into action and took part in the speaking campaign. Churches all over the city pooled their youth power for the battle.

Every committee appointed by the organization took its work seriously. The fact-finding committee dug up unanswerable facts to support prohibition. Among other things, it drew attention to the sixteen men in the state penitentiary under sentence of death. All sixteen of the condemned criminals had confessed they were under the influence of intoxicating liquor at the time of committing the crimes for which they were to pay with their lives. Other figures quoted showed a tremendous increase in drinking and crime since national repeal, and demonstrated that the increase in the cost of crime due to liquor since repeal exceeded the amount of taxes derived from the sale of it. The committee also pointed out that the nation's crime bill is now fifteen billion dollars a year, with one-fourth of it due to liquor.

The publicity committee assembled all these facts and figures in pamphlets, leaflets and other printed forms and scattered them throughout the county.

The finance committee raised $500 by private subscription to pay for printing and distributing literature, the expenses of speakers and other necessary costs.

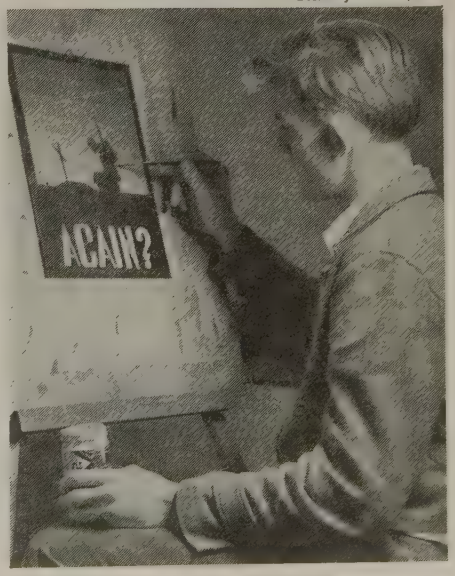
The campaign finished the night before election with a mass meeting at the First Baptist Church of Nashville. Darby Fulton, one of the co-chairmen of the organization, presided. At this meeting both boy and girl leaders in the fight made two-minute talks presenting facts of the campaign and figures showing the cost of liquor domination in this country. The principal address of the evening, however, was a powerful thirty-minute speech by T. L. Holcomb, of the Southern Baptist Sunday School Board, who read figures showing that Nashville's financial condition was excellent and that, even though moral values were utterly ignored, the city did not need the bloody revenue the liquor interests claimed could be secured.

On the day of election the United Christian Youth organization stationed workers at every polling place, urging voters, for their sake, not to legalize the liquor traffic in Davidson County. Their efforts had a tremendous effect. They changed votes by the hundreds, but since they had had to do all their work within two weeks preceding the election, the county voted wet. They had realized that it would be a superhuman task to change enough votes in

NOTHING IN MY JUDGMENT COULD WORK WORSE THAN WAR. FOR IT CARRIES EVILS IN ITS TRAIN—HATRED, VENGEANCE, MURDER, ATROCITY, FALSEHOOD, DECEIT, SEXUAL PASSION; THE DEFENSE OF EVIL, THE SEARING OF CONSCIENCE, THE LOSS OF MORAL STANDARDS; DISEASE, FAMINE, POVERTY, DESPAIR; VIOLENCE, REVOLUTION, LAWLESSNESS, CRIME AND DEATH. WHAT EVIL IS WANTING THAT WAR DOES NOT MULTIPLY AND INTENSIFY? WHAT GOOD DOES IT ACCOMPLISH THAT COULD NOT BE BETTER WON BY PEACE?

—SHERWOOD EDDY

Century Photos, Inc.



so short a time to win the election and consequently they were prepared for this adverse decision.

They had perfected their organization, however, on a permanent basis, with the idea of finally winning the war even though they might lose a battle. After the election it occurred to them to broaden the program of the organization to include vigorous action against every trend or political move in which a moral principle was at stake. They reorganized under a new name and are now the Davidson County Youth Council. The program of this group is directed toward the civic betterment of the community in which the members live.

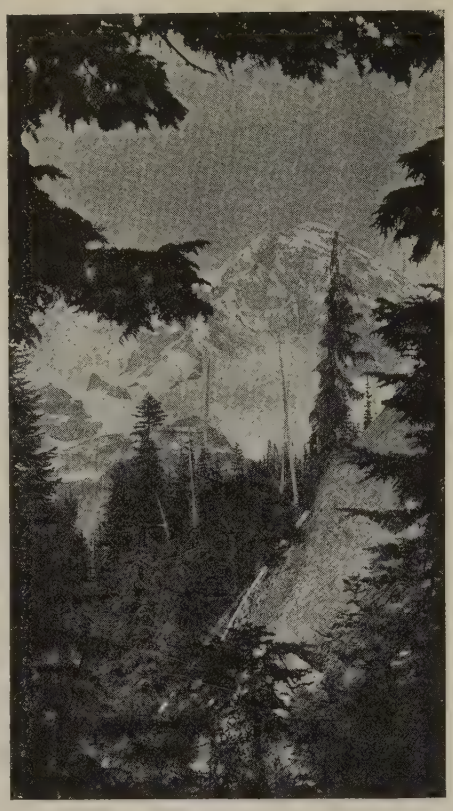
One strong action taken by the organization since the liquor election was a petitioning of the city council to restrict liquor stores to a few downtown sections. They had printed in all the city papers the letter they sent to the council.

Plans for the future include regular meetings at which civic problems will be kept before the organization at all times for discussion and action and they intend to keep up their fight against the liquor traffic until liquor stores are driven again from Nashville and Davidson County.

Eight Great Days

THE young people of the First Baptist Church in St. Paul, Minnesota, have started a youth movement that has all the effectiveness of, but differs radically from, the youth movements of the totalitarian states. Beginning with EIGHT GREAT DAYS the youth of First Church started to surge forward in an intensive evangelistic drive. Four youth groups in the church—college, high school, and business and professional young people — co-operated in promoting the movement, listing a long roll of young people who needed the church and who were needed by the church. Letters went to these young people, church youth visited them, the pastor conducted classes for them, with the result that Christianity came to have a new meaning for everyone involved. The young people of First Church directed the whole proceeding—a youth chorus of fifty voices, led by a young man, supplied the music for the week of meetings; young people delivered the public addresses.

Everyone recognized the dangers in such an intensive program for the days that followed. So the pastor suggested, "Why not follow EIGHT GREAT DAYS with a 'Great Year' that will conclude with EIGHT GREATER DAYS?" The young people (physically tired with their week of hard work, but mentally refreshed with the results) braced themselves, took a long breath and started right in. The Youth Choir remains to sing every other week in the church services; the federated youth agencies hold a Youth Night on one Sunday evening a month; the long list of one hundred young people has lengthened to many more prospective members. At the heart of the whole movement stands an inner circle of those whose spiritual attainments have been greatest; they are the ones who may be depended upon to generate the power that will move all the intricate machinery of the program; they will instil in the others the sense of mission about the whole endeavor. EIGHT GREAT DAYS started something in St. Paul; how far will the movement travel during the GREAT YEAR and the coming EIGHT GREATER DAYS?



I HEAR

By Grayce Krogh

In the sound of waves on the rock-bound shore,
I hear God's voice of love,
In the hush of a night all dark and still,
With starshine up above.

In the sound of the storm as it thunders,
In the pattering of rain,
In the song of birds at twilight's dusk,
I hear his voice again.

In the sound of breezes rustling through
The branches of a tree,
In all these ways and so many more,
God clearly speaks to me.

It Can Be Done

THE theory that young people should be trained for positions of responsibility in the church school is becoming a practical reality in Calvary Baptist Church, of Providence, Rhode Island. Under the direction of Harold L. Brown, superintendent, assistants have been appointed for the primary, the junior, the junior high, the senior and the young people's departments, each one a young man or woman with definite responsibilities and opportunities for service.

One of the major tasks recently undertaken by this group was the planning and the direction of the White Gifts service held in the Temple one of the Sunday evenings before Christmas. The assistant superintendent of the senior department wrote and directed the pageant. Each of the other assistants assumed definite responsibilities, such as lighting and properties, solicitation and presentation of the white gifts, securing the girls for the procession of candle bearers, etc.

Other young people are constantly being added to the corps of teachers and are enthusiastic workers. The programs for the Workers' Council held each month give a well-balanced variety of inspiration, help in solving practical problems and provide fellowship with other workers. A city-wide school of leadership education held in Calvary Church last fall was an added opportunity for training. A plan of visitation to other churches is also part of the program of training.

It is too soon to predict what this venture will mean for the future development of the church, but there appears to be reason for believing that a group of competent leaders and workers are in the making.

And Like It

By Clifford W. Berg

EVERY worth-while job on earth has a certain amount of routine. The air pilot must prepare his written reports. So must the salesman, the accountant and many others. No person can get away from carrying out a certain amount of the work usually called "red tape." The only thing one can do about it is to take it and like it.

Next time you have to fill out a tiresome information blank, remember that important people the world over are doing the same thing. They, too, must submit to it, and because they recognize the necessity they simply take it and like it.

■

FIDELITY in little things will demonstrate a capacity for larger ones.

Young People's Meeting

On the following pages appear topic developments based on the Christian Endeavor topics and adapted for Baptist use. In order to give young people's groups a wider choice of helps for their meetings, those who have planned the material thought it best not to divide it into topics for the intermediate or senior young people. Under this arrangement, Young People's Societies—Intermediate B. Y. P. U., Senior B. Y. P. U., or C. E. groups—can choose the four or five topics needed for a month's program material. In making a selection be careful to consider the particular needs and problems of your own society.

SPIRITUAL POWER FOR TODAY[1]

By Henry G. Weston Smith[2]

Scripture: Acts 2: 1-11

As we read this Scripture we notice that the disciples faced a serious problem in trying to teach others the way of Christ, because the members of their audience were so different from one another. They came from all sorts of places; and had differing interests.

The followers of Jesus, however, were held together by a uniting spirit and purpose. In Christ they found their unity and strength and this gave them an altogether marvelous ability to speak to diverse peoples and bring them together into one religious fellowship.

The Variety in Young People

We, too, come from differing homes. In all probability, we, or at least our parents, come from widely separated sections of the country or from far distant corners of the earth. Our manner of thinking is strongly influenced in each case by the traditions and prejudices that belong to these differing sections. In one group of a dozen young people in or near the high school age it was discovered that the families, less than twenty-five years ago, represented points as widely separated as the following: Kentucky 1, Scotland 1, Michigan 2, England 2, Panama 1, Ireland 2, Missouri 1, Czechoslovakia 1. This included only a dozen young people and recorded only one side of the family.

If you doubt that such a group is typical of American young people, put the question to a test among yourselves and, though you may not find so wide a variety in countries represented, you will almost certainly be quite surprised at the differences you discover.

"Oh magnify Jehovah with me,
And let us exalt his name together."
—Ps. 34: 3

This is one of the constant aims of our youth group. We want to "exalt his name *together*." We know we differ from one another, but in view of this fact we can help one another by sharing our varied information and experiences. Furthermore, we want to unify our group as a definite *church* group. We want to make it clear that we are a *Christian* group. That is why we have been organized, why we meet under the sponsorship of the church.

For study and social good times it is often wholesome and logical that we should meet in separate groups, according to age or types of interest; but what a mistake it is in our church program when we get the habit of thinking of ourselves as separate from the rest. We all are a part of the church. Yet how many of us sometimes fall into the habit of thinking too much about our own group and not enough about the relationship we bear to the general congregation.

An Old Problem

Notice the Scripture account again. These early followers of Jesus had been frightened and scattered after the crucifixion. In little groups they had come together; but now they experienced that larger fellowship that we have when we go to church together. Old and young, rich and poor, sit in one room, worshiping God. We sing the same hymns; read the same responsive readings; hear and participate in the same prayers and sermon; place our offerings in the same offering plates and stand together with bowed heads as we all together receive the benediction.

This first Pentecost, about which we read here in the Scripture, was a time when those people in the early church really received a great deal of power. Looking back on that experience, we often feel that we would like to have that power today. We have a serious purpose, just as they had. We earnestly desire to do Christ's will, but we face the same feeling of inertia that the early disciples faced. At Pentecost many of the people not only spoke a different language from the apostles, but they also had no special desire to know or obey Christ. The followers of Christ determined to reach and influence these others. Perhaps some of our young people have never faced the matter of accepting Christ themselves. What is our task?

How Did They Do It?

How did these early Christians find the great power that they used? They were patient. They did not try to rush the matter; instead they gave themselves to earnest prayer for help. They deeply wanted to bring all their friends into the larger fellowship with Christ. As this earnest spiritual desire burned within their hearts God answered their prayerful longings and somehow finally they were able to tell all these people who had such differing backgrounds and experiences, how Christ had helped them.

Different though we certainly are among ourselves, if we seriously have at heart the larger interest of our whole church and the kingdom of God, we shall receive today a measure of power that will enable us to tell one another, and even young people who are outside our present number, what religion means to us. Above all, we can explain what Christ and the church mean.

HINTS FOR A GOOD MEETING

CALL TO WORSHIP. Psalm 34:3.

HYMN. "I Love Thy Kingdom, Lord." (In introducing this hymn, the leader may make brief comments on the church as an institution larger than any class or "society" or club or group within it.)

PRAYER.

SCRIPTURE. Acts 2: 1-11.

DISCUSSION OF THE TOPIC. Develop this through at least three talks.

1. How We Differ. In preparation for this make an actual list of the family backgrounds of your group. Ask each member where his family was located twenty-five years ago, then analyze this information to show the variety of backgrounds in your group. If this analysis has been made before the meeting it will be possible to spend a few moments in discussion as to the ways in which family "background" may create "points of view."

2. How We Should Get Together. Look over your own church situation and point to instances where groups are inclined to "cliques," with a tendency to overemphasize minor loyalties. Offer suggestions as to ways in which this attitude may be overcome.

3. What Happens When We Get Together. Indicate the resulting benefits to the church and the young people of the church when everyone joins together to build up a total church program.

PRAYER PERIOD. For guidance in realizing the needs of people, and for the privilege of helping to meet these needs.

HYMN. "Glorious Things of Thee Are Spoken."

BENEDICTION.

[1] Senior C. E. topic for July 7.
[2] Pastor, Grand River Avenue Baptist Church, Detroit, Michigan.

ALL ONE FAMILY[1]

By Henry G. Weston Smith

Scripture: Acts 2: 43-47

It hardly seems possible, but nevertheless it is a fact that one family which believed thoroughly in the value of education, recently produced five graduations in a single month. Eugene received his "B.D." from theological seminary; Edison, his "A.B." from the university; Dorothy, her teaching diploma from the teacher's college; Evangeline, her high school diploma; and Ramona sailed gaily out of the childhood of the grade school into the young-womanhood of the high school. Needless to say, the "graduation presents" were not too lavish, nor were there more dresses and suits than the occasions definitely required. The family budget was already taxed to the breaking point and the continuing plans for education made June of that year famous in the life of the home as a time of positive "planned economy."

Christian "Common-ism" Takes Over

It was their mother who called the five into conference. "The fact is," she began, "your father and I have talked things over and believe that the education of the family from this point forward involves so much more money than we possess, that, to put it plainly, we are 'floored.' We have already invested in you children all that we have; even going somewhat into debt, in order to give you a fair schooling. We don't regret having done it, but how about finishing the job? That is what now worries us.

"Eugene is to be married and already has a small debt of his own. We can't ask him for anything. Edison is now earning enough money during vacation periods and by working through the school term, so that, with his scholarship, he can somehow take care of his own expenses until he completes his education. But, Dorothy, up to the present you have had your way nicely paid for you, and it has taken all the family could find. When your salary starts in the fall, are you willing to turn some of it over to Evangeline so she can begin the same schooling that you have just finished? Then, when Evangeline is through school four years from now, I suppose she will have to put her salary for four years into the schooling of Ramona. In other words, this education project is one in which we must 'have all things in common' just as they did in the early Christian church."

So a fine family made an agreement to live on a Christian "Common-ism" principle, each helping the rest in the way that was most needful; the whole family finally getting a good education and all bills and debts being properly taken care of.

Christian "Common-ism" and Marxian "Communism"

In any group of people who happen to be brought together to face a common problem, sharing will go a long way toward working it out.

As we read Acts 2: 43-47, none of us should be misled into the supposition that this brief account of the sincere and generous Christian "Common-ism" that for a time was willingly and naturally practiced among the early followers of Christ, "shows that the Bible teaches Communism." It shows no such thing. Much study has been given the passage and the very general conclusion at which students arrive is that *it does not* in any sense refer to the type of economic arrangement that is coupled with Russia today. Marxian Communism depends upon cold-blooded arithmetic. Christian "Common-ism" in the early church depended upon a warm-hearted fellowship, friendliness, helpfulness, that bore a natural fruit of sharing with one another all or the greater part of what one had. No member was forced to turn over to the church all his possessions or even a major portion of them. The entire transaction was voluntary. The dire punishment that came upon some who were not honest nor humbly sincere in their sharing, came upon them not because they refused to share but because they lied and cheated about it. They wanted to have the name of being generous when as a matter of fact they were only pretending to be generous.

Communism, as promulgated by Marx, condemned religion—*all* religion—as "the opiate of the people." What could be farther from the essence of the early church? They based their lives on religion, believing it to be "the inspiration of the people."

An Alternative to "Radicalism"

Not only is true Christianity the alternative to Communism, as suggested by Dr. E. Stanley Jones; it is the antidote that can prevent all harmful "radicalism" from coming to maturity. Professor Leckey is emphatic in his statement that nowhere in history can there be found a finer or purer example of integrity and worthiness than was to be seen in the early church—particularly as exhibited under the purifying period of its most cruel persecutions.

Loving a common Lord and Savior, the communion of the early Christians was a burning reality. They did not neglect the assembling of themselves together "as was the custom of some," but rather they ate their meat together and "broke bread" now in one person's house and now in another's, with real "singleness of heart." They were indeed one large family, bound to one another by ties of honest unselfishness and mutual interest, as effectively as could have been the case had they all been blood brothers.

HINTS FOR A GOOD MEETING

Questions for Discussion

What do you think of this family's plan for spreading the burdens of "higher education" among the sisters? Suppose Dorothy suddenly made up her mind to marry at the end of her second year of teaching, what would it have done to the plan? Can you name some examples of wholesome sharing on the part of industries or persons?

We read the prediction that communism or some other form of "collectivism" will come to America if we do not do something to head it off. What can the church advocate that will help to "head it off"? What is the most effective way for us to overcome atheistic communism?

For one of the hymns use, "O Master, Let Me Walk with Thee." The wise, patient, and quite *fair* ministry of Washington Gladden, the author of this hymn, is inspiring as an example of one who "headed off" radicalism by advocating fairness between employer and employee in the street-car strikes in Columbus, Ohio. He was a Congregational pastor.

A Suggested Order of Service

CALL TO WORSHIP. Mal. 2: 10.

HYMN. "God of the Earth, the Sky, the Sea," or "This Is My Father's World."

SCRIPTURE. Acts 2: 43-47.

PRAYER.

HYMN. "O Master, Let Me Walk with Thee." (Introduced with a few words by the leader. For information about this hymn, see *Lyric Religion*, by H. Augustine Smith.)

DISCUSSION OF THE TOPIC.

SPECIAL READING:

"The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we *give*, but what we *share*,
For the gift without the giver is bare;
Who gives himself with his gift feeds three,
Himself, his hungering neighbor, and Me."

—*James Russell Lowell, from "The Vision of Sir Launfal."*

THE TOPIC DEVELOPMENT.

QUESTIONS FOR DISCUSSION.

CLOSING HYMN. "O Brother Man, Fold to Thy Heart."

[1] Senior C. E. topic for July 14.

ZEAL PAYS DIVIDENDS[1]

By Franklin Perrin

Scripture: Acts 5: 24-32; 6: 7

Does It Pay?

Does zeal pay dividends? Not a bad topic for a missionary meeting. In fact, we could have defended the proposition most handsomely in half an hour.

But nobody asked us to defend zeal. We were being challenged to *try* it! The state cabinet of our B.Y.P.U. had planned an ambitious program of youth evangelization for 1940. The blueprint called for the sponsorship of "Eight Great Days" in every Baptist church where a B.Y.P.U. functioned. The eight days would serve as a concentrated period of introducing Christ to others, with a full program of meetings and visitation being carried out by the young people.

It was a big order. In fact, many of us believed the order too big for our society. It would require almost unthought-of sacrifices of time, and most of us were in school. But more than that, if the Eight Great Days were to be evangelistic in tenor they would call for a full measure of something about which we felt a little skeptical—zeal. Oh, yes, zeal was an admirable quality for missionaries and Salvation Army workers, but it seemed a bit unsophisticated for young people of college age.

We gladly would have bowed out of the venture; but First Church is looked upon as leading religious activities in our city, so more from a sense of obligation than of desire we contracted for Eight Great Days.

Speak of miracles! We were visited by one that week. To be sure, every detail of organization had been carefully planned; we were fortunate in securing an unusual young man as speaker and all organizations of the church cooperated splendidly. But it was the *zeal* of the young people that made Eight Great Days a success beyond all expectations!

Zeal for Jesus Christ, we discovered, was no more naïve than enthusiasm over a good football game—and every bit as contagious. But this was enthusiasm with a purpose, and with persistence. Now our discovery is being perpetuated in "One Great Year," to terminate in "Eight Greater Days" in 1941.

What Are the Dividends?

The dividends of zeal? Our experience abounded with them. Probably above everything else is that supreme joy of Christian living that has its source in sharing Christ with others. Hear the testimony of those who never truly knew the Master until in their zeal they introduced him to a friend! Then consider the happiness of those whose lives have been transformed by receiving the message of Christ from the lips of a friend.

More than this, what of the dividends that accrue to the society and the church and the Kingdom—what of the many faces at the table that formerly did not appear there? Yes, and what of the dividends to the community? How great must be the impact of ardent and actively interested Christian young people on the communities in which they live and move?

It is important to remember that a healthy zeal lifts a person out of himself. . . . . "He that loseth his life for my sake shall find it." Difficult decisions are made easier; temptations shrink; hardships become endurable today for the sake of some greater good that may be achieved tomorrow. This is the proven way to the real happiness that most people crave. No substitute can bring the same deep joy.

Why Avoid the Word?

Then, someone will ask, if zeal for Christ truly pays dividends, why is it that some people regard it with such distaste and disrespect?

The answer is simply that zeal in any sphere, religious or secular—zeal that is the product of ignorance or selfishness or misdirection—is quickly detected and despised by men and will eventually reap destruction. The pages of history are black with the names of zealous tyrants.

But by the same token true zeal, though its dividends may be delayed, will eventually triumph. And the attributes of a true zeal are wisdom and charity and devotion, mercy and forgiveness and forbearance—above all, selflessness.

Consider how indelibly zeal is written across the record of man's progress in science. Consider how indelibly zeal is written across the record of man's progress in government, in social welfare, in education, in transportation, in colonization. But undoubtedly the greatest lesson in zeal is that found in the ever-thrilling story of the Christian church, crowned by the life-giving zeal of the Master himself. What greater challenge to zeal has ever been broadcast than that of the Great Commission of our Lord, Jesus Christ?

This might very well be a time when we should pause for a period of self-examination, asking ourselves the question: How much of the world would have heard the gospel today if all Christians were as anxious for the Kingdom as we are?

[1] Senior C. E. topic for July 21.

HINTS FOR A GOOD MEETING

In building your worship service you may desire additional Scripture. See Acts 20: 18-24; Galatians 6: 1-9; 1 Corinthians 15: 58.

Is your society headed for summer doldrums? Why not resolve this meeting into the jumping-off place for a forceful program of activity along some totally new line? Maybe your town has a neighborhood house or community center that would welcome a relief shift. Or you might organize a Sunday Night Club to boost the evening service in your church. Some of the young people might be interested in planning evangelistic activities. Appoint an investigation committee several weeks in advance of the meeting; and call upon them tonight to submit suggestions for possible action.

Study the lives of such famous early Baptists as Balthasar Hübmaier, William Carey, Adoniram Judson and Roger Williams, looking at them in the light of the evening's discussion. Cite concrete examples of dividends earned by their zeal.

Browse in the archives of your own church and learn something of its founding fathers. You may find records of zeal that speak more eloquently for your group than the stories of a Carey or a Judson.

Select one of your church people who seems most thoroughly devoted to a Cause—a person who has earned the admiration and respect of the young people. Invite him to be the subject of a group interview. If necessary, stimulate the interview with such questions as will bring out the story of his early inclinations, his preparation, etc.

For further information about the "Eight Great Days," mentioned earlier in this article, see the news note on page 38.

Suggested Order of Service

HYMNS. "I Gave My Life for Thee," "Blessed Assurance, Jesus Is Mine."

SCRIPTURE READING. Acts 5:24-32; 6: 7.

PRAYER.

HYMN. "Give of Your Best to the Master."

THE TOPIC DEVELOPED.

First Speaker. Does It Pay? (Use Acts 20: 18-24 with this talk.)

Second Speaker. What Are the Dividends? (See Gal. 6: 1-9.)

Third Speaker. Why Avoid the Word? (Climax this talk with 1 Cor. 15: 58.)

PRAYER PERIOD. Several members of the society should be prepared for this period, and lead the group at this time.

CLOSING HYMN. "Master, No Offering," or "Go, Labor On, Spend and Be Spent."

RECREATION THAT ENRICHES[1]

By Glenn H. Asquith

Scripture: Luke 10: 38-42

There are two sides to every question, and there are two sides to this discussion of recreation. One side misspells the word and makes it "wreckreation"; the other inserts a hyphen and makes the word "re-creation." Which side do you take? As the old hymn has it, "Neutral you cannot be." Your choice in this matter will determine these things: the kind of diversion you select, the amount of time you give to it, the companions you choose by it, and the results growing out of all these.

If we accept the "re-create" position, then our recreation becomes nothing less than sacred. We know that God created us, so we do not look lightly upon the privilege of re-creating ourselves when certain strengths and abilities have been used up or spent in the serious task of learning or earning. A person has three selves to consider when he goes out in search of refreshing occupations, and recreations may be sorted out on the basis of the greatest present need. These three selves are, of course, the Physical, the Mental and the Spiritual.

Physical Recreations

The task of listing bodily recreations is an easy one. Without much thought there will be included: indoor and outdoor games of physical activity, hiking, gymnastic exercise, competition in field sports, swimming, boating, etc. The apostle Paul mentions or alludes to some of these forms of recreation in his Epistles; for example, racing in the stadium, and boxing: "I therefore so run, as not uncertainly; so fight I, as not beating the air" (1 Cor. 9: 26).

Mental Recreation

Under this head we must not omit reading, watching the physical exercise of others, viewing motion pictures or plays, creative writing, hobbies of many kinds, parlor games that require thought (chess is a fine example), and visiting museums, art galleries, etc. Mental recreation not only stimulates the mind, but if chosen wisely bring that wisdom spoken of in Proverbs 8: 11:

"For wisdom is better than rubies;
And all the things that may be desired
are not to be compared unto it."

Spiritual Recreation

Does this caption shock you? Remember that we are using "recreation" in its true sense—a process of revivifying. Surely we may list the following as spiritual recreations: performing on a musical instrument or listening to the playing of others, meditating on a great work of art, drinking in the beauty of nature's marvels, worshiping God, fellowshiping with kindred spirits. Is it not likely that Psalm 8 was written as the result of one of these forms of recreation? Recall the Psalmist's words:

"When I consider thy heavens, the work
of thy fingers,
The moon and the stars, which thou
hast ordained. . . . ."
—Ps. 8: 3

Some Tests

We will not go very far in a consideration of this subject by simply listing forms of recreation for the three selves, except that we will provide ourselves with a basis for further investigation. No matter what the recreation, certain tests must be applied before it can pass as one that enriches, or be rejected as one that "wrecks." Here are some very effective measurements:

1. *Is it timely?* The wise man of Ecclesiastes said, "For everything there is a season . . . . a time to weep, and a time to laugh; a time to mourn, and a time to dance" (3: 1, 4). One big fellow in college thought that it was always time for baseball, tennis or any strenuous activity. As a consequence his studies suffered and he found it exceedingly difficult later on, when he had adopted a profession, to break away from his carefree habits. Mental and spiritual handicaps may be encouraged by indulging in recreations that are not timely, although those same things may not be unwholesome if taken in the proper place.

2. *Is it clean?* When the oil in an automobile must be changed, the owner does not think of putting used oil in its place or of buying oil with dirt and grit in it; for only the clean, refined oil will keep the machinery running smoothly. Since young people need recreation for the purpose of renewing energy, vigor and interest in life, it would seem folly to accept unclean amusements if body and mind are to operate at their best. Is this a hint to us?

"Wherewithal shall a young man cleanse
his way?
By taking heed thereto according to
thy word."
—Ps. 119: 9

3. *Is it profitable?* Now we have arrived at the center of our discussion—does this recreation enrich? What do we get out of it? As I look through my study windows I see an endless procession of trucks from the brewery near by. The barrels on these trucks contain something demanded by many people as a necessary part of their recreation. What do they get out of it? A momentary exhilaration; then the next day comes a headache, a moroseness, a slowness of perception and performance. If this indulgence persists a lifetime of poor health may result. Where is the enrichment? The momentary exhilaration cannot appeal to thinking youth as being worth the later result. So with all recreations. How do they look the next morning, next week, ten years later? The poet has written:

"Of all sad words of tongue or pen,
The saddest are these: It might have
been!"

For our purpose we might take a slight liberty with this verse, so let us insert a word: "It might *not* have been." So is the remorse of the one who has been foolish enough to waste himself rather than engage in profitable recreation. Several times in the Bible we read the exhortation, "Redeem the time." Other people may lay claim to any or all of the external possessions you have gathered, but *yourself* belongs to you. What interest do you intend to get for each minute of yourself?

Good, Better, Best

Like the good fairy of our childhood tales, recreation offers us three choices —good, better, best. In our Scripture reading Mary had chosen the best. It was good to help in the kitchen, to provide food for hungry people, but it was better to take advantage of the rare and priceless opportunity of personal communion with Christ. In this instance it would have been foolish for her to miss the best of all spiritual recreations—fellowship with God—in order to continue a physical recreation or occupation. Often young people must decide which of two or more possible diversions shall be taken.

HINTS FOR A GOOD MEETING

First, have a brief invocation. This should bring the young people into a frame of mind suitable to the discussion.

Follow the prayer by a song service. You may find it advantageous to permit the members to select their own hymns, bearing in mind the theme of the evening, or you may choose from the following:

"Day Is Dying in the West"
"Dear Lord and Father of Mankind"
"The Lord Is My Shepherd"

For the main part of the discussion, the following topics should be assigned to members at least two weeks before this meeting:

a) Recreations of the Bible

(Please turn to page 47)

[1] Senior C. E. topic for July 28.

MAKING OTHERS HAPPY[1]

By Myrtle Harmon Hayward

Scripture: Luke 10: 25-37; James 2: 14-17

Giving Ourselves

"Who gives himself with his alms feeds three,
Himself, his hungering neighbor and me."

One cold winter night an English nobleman sat chatting with a friend before his cheerful hearth. Soon he excused himself and went out. Those who knew his habits knew that he had departed on a customary errand, to hunt up stray waifs and to take them from the bridges and doorways where they slept and place them instead in shelters he had provided for them. Lord Shaftesbury had money enough to pay someone else to round up these unfortunates, but he chose to give himself to the task. Thus he expressed the spirit of Christ. We cannot delegate to any charitable organization all of the responsibility for showing the love of Christ to our unfortunate brothers and sisters.

What One Group Does

A Sunday school group well known to the writer has at least six projects to which they contribute throughout the year. In one project they assist a woman missionary, who is bringing inspiration to the lives of miners and their families in a dreary mining town in southern Illinois. In another they provide help for a Negro church in the stockyard district of Chicago. By still another project they help to support a man who works with young offenders, who have been turned over to him by the judge of the Juvenile Court. These Sunday school pupils do not spend money merely for others to carry out this work. They make out a budget and divide their funds among the several undertakings. They continually appoint someone to bring them first-hand information from the groups they are helping. At times they invite the groups they are aiding to come out to the suburb and enjoy a picnic or a party with them. Sometimes different members invite these less fortunate ones to spend a week end in their homes.

Besides these regular projects these pupils make a special offering at Thanksgiving, piling the church platform high with canned goods, staples, vegetables and clothing. After church a group of boys has the happy task of packing these into a truck and distributing them to three mission centers in the city. Some classes make up individual baskets for families in their own community and these they give to the village nurse to take to needy families. Through kind and thorough investigation any group of willing Christian young people can discover genuine needs in their own neighborhood.

These young people do not confine their interest to their own suburb or near-by city. They are helping a missionary in India, so each summer they plan to provide some special Christmas gift for his neighborhood house in Bombay. One year they gave a Ford, one year an electric refrigerator, and once they contributed playground equipment. One class of girls met for several weeks before Christmas and sewed for a young mother who could not provide for her baby. Incidentally, they learned to make certain fancy stitches and thus they added to their own skill while they were helping someone else. This is always the way. It is the thing the poet meant when he said we fed ourselves. These pupils do not come from wealthy homes, but they have a Christian spirit. The same spirit could be shown by a smaller group, even though the gifts might not be as large.

The Law of the Universe

A churchman was appointed to meet Edwin Markham and bring him to the church, where the poet was to make an address. The churchman expected the eighty-year-old poet to be riding in the Pullman car but instead Edwin Markham alighted from the day coach. Why? Because he was so conscious of the need of his fellow-men that he could not easily spend money on luxuries for himself. He declared that he never felt comfortable in an expensive hotel because he always remembered the tired and hungry persons who had no home. Would you expect such a man to be a "wet blanket"? On the contrary, a writer said of him, "When Edwin Markham comes into a room he brings an atmosphere like a summer thunder storm. He is dawn, he is youth, his life overflows like the great Nile River enriching all who come in contact with him."

This is but fulfilling the law of the universe—the law that love must express itself in self-denial, and that in sharing one's life one becomes enriched. Only the seed that goes into the ground really lives. The rest of the plant wastes away. The person who thinks only of himself grows less and less able to get anything from life. He loses what ability for enjoyment he had, when he refuses to give to others. Edna St. Vincent Millay has expressed this thought powerfully in her words "the sky will soon cave in on him whose soul is flat."

[1] Intermediate C. E. topic for July 7.

HINTS FOR A GOOD MEETING

1. Several weeks in advance ask a committee, or some interested person, to find out the most important facts about the needs of the community, seeking the answers to such questions as these: How many are out of work? What relief agencies take care of these people? What is the Home Department of the church school doing for its members? If there are hospitals or homes for the aged near by, how can the young people of the church bring cheer to the persons there?

2. Appoint a committee to plan for supervising play groups for young children.

3. Plan for a Grandmothers' porch party.

4. Appoint a Sunshine committee to do something regularly for shut-ins and invalids. "Guess Who" cards with riddles or puzzles sent one day and answered the next and containing a sentence of description about the sender who signs himself "Guess Who" can give sick children, or even adults, much joy. (I have seen it tried!)

It is not too soon to begin to plan for your Christmas project. One group interested in dramatics might write or select a play that they will give at a children's or old folks' home. A group that enjoys needlework might make garments for needy children or dress dolls for poor children.

The securing of schoolbooks is a serious problem to some missions. The group might plan a collection of second-hand schoolbooks.

Ask the women's association or ladies' aid how the young people can help them in their work.

5. Discussion in the meeting. The report of the Survey Committee will provide plenty of discussion material. List possibilities for service on a blackboard and ask for volunteers to serve in each group activity.

Invite one or two workers from older church groups to be present, and enlist them as leaders who will help in the follow-up work. This is most important.

Suggested Order of Service

HYMN. "Where Cross the Crowded Ways of Life."

SCRIPTURE. (Two readers.) Luke 10: 25-37; Jas. 2: 14-17.

HYMN. "In Christ There Is No East nor West."

DISCUSSION.

SCRIPTURE. Matt. 25: 31-40.

HYMN. "Take My Life and Let It Be."

THE ASSIGNING OF RESPONSIBILITY FOR DIFFERENT PROJECTS.

CLOSING PRAYER. By the leader.

THE DEVOTIONAL USE OF THE BIBLE[1]

By Clarence W. Cranford

Scripture: 2 Corinthians 4: 6; 2 Timothy 3: 14-17.

"Let Every Kindred, Every Tribe . . . ."

Four men sat around a table in the heart of the Belgian Congo. Almost no one knew they were meeting, or why. Yet what their achievement represents is more important to the ultimate destiny of the human race than the decisions of representatives of world empire. For these men in Africa, two of them black-skinned natives and two white Europeans, were translating the Bible into another language. When they were through with their translation, the Bible —wholly or in part—had been translated into one thousand different tongues, dialects or languages. No newspapers featured the event in screaming headlines. No short-wave hookup informed the world. But another people, this time the Sakatas, had received the message which more than once has set at naught the decisions of the mighty and confounded the boasted wisdom of the world.

Four men sat around a table in a hut that stood in a cleared-out space in the jungle. They had the weight of no mighty armies behind them; instead, they dealt with a power that force cannot destroy, whose influence no decree can stop, no creed contain. That power is the truth of God as it is contained in our Bible. A book that kings have tried to destroy, but a book that always lives long after their petty exploits have been forgotten. Here is a book that bigots have burned only to have it rise from its ashes to judge them and their acts. It draws no distinctions of class or color. Its message is as true in one hemisphere as in another. It is timeless and universal in its truth. It is of God.

The importance of the role that the Bible has played in the affairs of men and of nations can never be fully estimated. Here between the covers of one bound volume, a copy of which is to be found in almost every Christian home, is a library of sixty-six books. Presenting the richest cultural deposit of the centuries, it sets forth the experiences that men have had. These experiences taught them of God. The more clearly we come to understand its messages, the more closely we live by its teachings, the more directly are we in touch with his holy will.

"Search the Scriptures . . . ."

Surely, it ought not to be difficult for us to appreciate what an inexhaustible resource of spiritual power a knowledge of the Scriptures can be, if we will only stop to think about what it meant to Jesus. For example, if there is any lesson that is plainly evident in the story of his temptations, it is that an understanding of God gained through a knowledge of the Scriptures of his people helped him to triumph over evil.

When Paul wrote to his young protégé, Timothy, he said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3: 16-17). We are, however, confronted with the disturbing fact that the reading of the Bible has dropped out of the program of very many Christians. The church needs more people who know the Bible from *first-hand* experience with it. As churches and as individual Christians, we should heed Christ's injunction, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Perhaps we have assumed too tacitly that if a person is a Christian, it follows that he just naturally reads his Bible. Most Christians need to be encouraged to read it, and helped to understand it. There are passages in the Bible which are difficult to understand. They require frequent reading and careful study; and even then we may not feel that we have grasped their meaning. A lot more passages of the Bible, however, we readily understand. These are the ones that should give us our deepest concern, as we realize what they require of us and how they judge our lives. As one person recently said, "It's what I do understand in the Bible that bothers me—as I realize how far short I fall of that which God requires of me."

"Good News" from Other Lives

However, we must not concentrate on treasured passages to the neglect of the rest of the Bible. "*All* Scripture is given for . . . . instruction in righteousness."

One approach to its message is to come to know the great personalities through whose lives and messages God has spoken. Imagine the Bible without the priests and princes, the patriarchs and prophets. It is because the Bible came down through actual experiences of real people that it today fits so closely into our own experiences. Take some Bible character. He is little more than a name to you. Study him until he becomes real. See him against the background of the social and political patterns of his day. Go into his problems. Consider his solutions. Know his idea of God. What were his experiences? What did he get out of them? What may we continue to learn from them? Whoever will take the trouble to set out on such a quest as this will see through eyes that have beheld eternal truth.

Finally, we must approach the Bible as a book of religion, and seek to know its spiritual values for every age. "All scripture is given by inspiration of God," says Paul. Its purpose is only fulfilled when from the history on its pages God speaks through other ages to our own; when from the biography it contains he speaks from other lives to us; when what it labels "good news" becomes good news to our own soul.

Our Daily Bread

Therefore, we must read the Bible, expecting it to be the word of God to our day and our lives. That will determine largely what we read and how much we read at any given time. One does not always eat the same kind of meal. Sometimes he prefers a light lunch, at other times a full meal. So with Bible reading. We may not always have the time or disposition for long reading. There may be a need in us for some particular short passage which never fails to inspire our souls. Sometimes we will want to sit with an entire Bible book. If it is God's voice we are seeking, one verse may be enough to fill our need for that day. Or we may have to read more. The value of Bible reading is not how much, but what we get out of what we read.

Surely, for all its seeming indifference, the world is hungry for the messages contained in this Book of Life. To discover and interpret its meaning for life is our great privilege.

HINTS FOR A GOOD MEETING

1. Plan in advance for several talks on "What the Bible Has Meant to Me." Some members of the group will have found helpful certain favorite passages or may have received inspiration from certain Bible characters. Let them share their experiences.

2. The group working together may plan a schedule for daily Bible reading for the week to follow. The readings should be connected and directed toward some purpose—to study Jesus' teachings concerning our relation to our neighbors, to know the Beatitudes better, to learn more about his use of parables, and so on.

Questions for Discussion

Why do you suppose some people do not read the Bible? What reasons do *they* give? Are these good reasons? In what ways can we become better acquainted with the Bible? Make a list and decide to try some of these ways. How should one go about reading the Bible to get the most out of it? What persons can help you to interpret difficult portions of the Bible?

[1] *Devotional Life of Young People*, The Judson Press. Used by permission.

A Planning Conference for Church Officers

(Concluded from page 18)

hight be scheduled from 2:30 to 4 'clock. Half of this time should be iven to worship, testimony, and prayer; nd there should be opportunity for each ne present to say what the conference as meant to him, and to reconsecrate imself in some specific way in his hristian life and work during the com- ng year. The pastor should then bring great inspirational message, challeng- ng all those present to high endeavor. ollowing the singing of some mighty ymn of the church, such as "How Firm Foundation" or "Our God, Our Help n Ages Past," all should return to their omes, with the understanding that all ill attend in a body the church serv- e that evening and the Wednesday ight prayer meeting.

Every pastor will have to vary the bove program according to local needs. or a small church, the outline should e kept as simple as possible. In every ase, much time should be given to rayer, the supreme purpose of the onference being to develop a deep and hiding fellowship among the people, nd a profound sense of expectancy to- ard God. Their song on the homeward ay might well be:

"I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be giv'n,
Till toils and cares shall end."

ONE YOUTH GROUP BEGINS TO ACT

(Concluded from page 36)

ere among the most unwholesome re- reational centers in the whole area.

The young people had invited a num- er of adults to observe this party, and he response of the young people so stirred everyone that after a number of neetings the church decided to develop a definite social service program for the ommunity.

A Settlement House Was Launched

After a study of the available facil- ties, the Council agreed that the only olution for the community lay in the rganization of a settlement house. Workers then interviewed the Council of Social Agencies, consulted the relief ffice, called into conference leaders rom settlement houses in other parts of he city. On every hand, the conviction was that if it could be managed, a definite social program would aid the community.

The visits of the young people and the data gathered in the beginning proved to be very valuable. After some consideration, the young people decided upon an approximate location for the house. They had interested a number of citizens in the project, and one man contributed the money to buy a house. He further contributed fifteen hundred dollars to help in remodeling it. The Council has secured other money, and funds are now in sight to insure the financial security of the settlement house for three years.

During the Christmas season the young people who gave themselves to this needy community decided to put on a party for fifty children from the area of the settlement house. The children were brought to the church and entertained during an afternoon. At the close of the party each child received a complete outfit of new clothing. Those boys and girls radiated such happiness and joy that they did something to the lives of the young people who helped in the project. The group decided to assume a responsibility for those children throughout the entire year.

Here, therefore, is a settlement house launched and started on a permanent piece of service because of the interest and the loyalty of young people. They help finance it. They give volunteer leadership in all phases of the settlement program, and they see to it that their programs always express the ideal: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

"TELL US A STORY!"

(Concluded from page 34)

usually I add a touch of beauty, or loneliness, or hunger, or fear, or whatever emotion fits the story. Sometimes it takes much time to plan this introduction. It is tremendously important, for if you do not cultivate the desire to hear what you have to say, the young people will not listen. Discipline problems are more the fault of the teacher than of the pupils, usually. Children do not like an empty table—at home or at church. They desire to be fed good, appetizing food.

But still I am not ready to present my story. I must tell it aloud—to myself or to others. How do I know that I can tell it smoothly? How can I know the length of time I shall need until I have told it? How do I know what kind of English I shall use? Descriptive words need to be chosen carefully. How do I know what adjectives, verbs and similes I shall need to have in mind. Telling it aloud also allows me to improve the expression in my voice. This telling the story aloud provides the polish that makes it stand out as finished, well-chosen and carefully planned.

How long does it take to prepare a story well? An hour, perhaps, if you have studied story-telling for ten or more years; if not, much longer, especially if you secure background by reading, looking at pictures or asking questions of those who know. Where will you find time to do this? Once the story is in mind—at least a week before telling—you can work on it as you walk down the street, as you ride in the streetcar, or as you wash the dishes. It is not that we lack time. We have time for anything that we really wish to do. If you desire to tell stories effectively, you will find the time by leaving undone some of the unnecessary things that we all do every day. We waste hours of time in useless talk and idleness.

When that group before the fireplace says, "Tell us another story," please remember they are asking you for food —mental food, spiritual food. They are hungry and they will thank you for the challenge that you bring.

"A story is the teacher's wishing-ring. With it, she can be a fairy-godmother to her class."

Recreation That Enriches

(Concluded from page 42)

b) Recreations of Our Grandparents —pastimes of their youth
c) Recreations of Our Parents
d) Recreations of Today. This information may be secured through a questionnaire. Try to find out the five most popular diversions of this generation.

While the speakers are presenting their material, one member should be prepared to jot down on a blackboard the various recreations as they are mentioned. This prepares the way for the last part of the topic.

As conclusion for the discussion:

1. Ask the group to look over the blackboard record and point out the recreations that have lasted through the years.

2. Apply the three tests to the forms of recreation that have been presented as most popular today.

3. Come to some conclusion as to the ways in which the group can enjoy together the recreations that pass the tests.

Close the meeting with a hymn of aspiration, such as, "I Would Be True."

■

PRESERVE proportion in your reading. Keep your view of men and things extensive.—THOMAS ARNOLD.

The Information Committee

By LESLIE E. DUNKIN

How an alert teacher promoted lesson preparation and collateral reading

I READ a most challenging discussion of this matter last week," commented the teacher of the men's class, "but I must hurry on to my next point." He was keeping close check upon the passing of time. "The article is brief," he continued, "and you will find it well worth your while to read it." So saying, he laid on the front corner of the teacher's stand the magazine containing the article to which he had referred. At the close of the lesson period, four men asked if they might take the periodical home with them. They desired to read the article their teacher had recommended.

The following Sunday, this teacher complimented the men on the response they had given to his suggestion on the preceding Sunday. He then called attention to three short articles. They provided an interesting thought or two bearing upon the lesson for that Sunday. He asked one of the members of the class to keep a record of those who asked for this reading material, and to make arrangements for passing the material on from one to another. Such a plan was wise, for the requests proved to be numerous. Accordingly, a schedule was worked out whereby four or five class members would have opportunity to read each article.

On the third Sunday, this teacher increased the number of reading suggestions on the immediate lesson to five, and then added three which had to do with the lesson for the following Sunday. The men perceived that by doing this advance reading they could greatly increase the value the Sunday school lessons would have for them. The plan caught their interest.

A Plan Is Made

This experience suggested to the teacher the advisability of appointing an Information Committee. "We'll expand this procedure step by step," he said, "so as to reach more of the men and to put a larger amount of helpful reading material in circulation. The officers of the class welcomed the idea and the committee was appointed."

The Information Committee has as its special work the promotion of profitable reading that bears upon the lessons being discussed in the class session. The name, "Information Committee," is something more than a streamlined version of "Library Committee." As a matter of fact, the class officers have studiously avoided the word "library," for they felt that many men shied away from the thought of books and serious reading.

The organization of this special promotional group was not announced to the class at once. They began their work, however, without delay. It was agreed that their teacher should attend to the publicity until such time as they had completed their plans for a large and challenging program of reading.

"Let's get the men together for a good time some weeknight—a good time with 'eats,'" the chairman of the Information Committee suggested. "We'll promise them that there'll be no special speaker—just a jolly get-together of our own members with our own program."

The men gave a spontaneous welcome to the idea of a class social with "eats"; the more so, perhaps, because of the assurance that there would be no "long-winded" speaker. The committee made its plans for this social quietly, but carefully. They knew that the extent of their future work would depend largely upon the success of this special event.

The plans for this social, when completed, were of pleasing variety. Running through them, however, was the serious purpose of "selling" the men on the idea of reading. A few special musical numbers were included. An "appetizing" book review was presented. This gave the group merely a suggestion of the many interesting details the book contained. The reviewer explained apologetically that the time would not permit him to give more information, but that the men might read the book for themselves.

Following this book review there was a brief debate on a timely subject. The debaters took pains to indicate the various sources from which they had gained their information. The members of the class acted as judges. By vote they determined first the winners of the debate; then, regardless of the arguments advanced, they voted their personal opinion on the subject that had been debated. This procedure, naturally, led to a brief round-table discussion of the question.

This special program was such a success that the men wanted another such gathering soon. A second social, accordingly, was planned for the following month. Equally careful work was done upon the plans for this second meeting. This time there was an "intelligence test." After study of the current issue of BAPTIST LEADER, ten questions concerning the denomination's work were framed. After each question, five possible answers were suggested. Each man was given pencil and paper and asked to designate which of the five possible answers was the correct one. The first few questions were comparatively easy. That enabled all of the men to make a fairly good score. The man who conducted the test then took BAPTIST LEADER and from it read the correct answers. The purpose, of course, was to stimulate interest in the magazine and to increase the number of those who read it.

The Plan Produces Results

The teacher of this men's class continues to make his reading suggestions each Sunday. Some bear upon the immediate lesson, the others upon the lesson for the following Sunday. The Information Committee directs the handing around of the material to be read, and uses the monthly socials as one means of keeping up interest in the reading.

This committee keeps in circulation their own denominational publications, current weeklies containing important material on religious and vital questions of the day, books secured from the local public library, and magazines secured from class members who are glad to have their copies circulated. There are no rigid rules or regulations, but the committee endeavors to keep the books and periodicals constantly in use. Needless to say, this reading program increased information, made it possible for the class members to participate more helpfully in the class discussions, added to their enjoyment of the class sessions, and stimulated in numerous other ways their interest in the class and the lessons.

WHAT ABOUT THE Monthly Meeting?

By WOUTER VAN GARRETT

ONE of the problems that sometimes perplexes the officers of an adult class is the number of secular attractions that may properly be introduced at the monthly business or social meetings. This problem is far more acute among the men than among the women. Of course, there can be no question at all about the activities at the Sunday class session; those must be strictly religious in every respect. Various opinions are held, however, regarding the business and social meetings during the month.

A Case in Point

In order that we may consider the matter in concrete form, I shall describe the problem as it presented itself to our Men's Bible Class. Though our situation may be somewhat unique in some respects, I feel sure that we have much in common with all men's classes. Our class has a fairly large membership. It meets every Sunday morning, and the entire class period is devoted to worship and Bible study. But we regularly have one social and business meeting during the month, and frequently some special meetings.

The membership of the class is made up of men who are members of our church, men who are members of no church at all, and men who used to be members of other churches in town but who, at present, are not active in them. Of course, the majority are members of our church. Those who are members of no church probably number ten or fifteen. There are about ten who used to be active in other churches. The latter two groups come to our class partly, at least, for the social contacts. Since our class is the largest in town and the most active, it seems to have a certain drawing power that attracts the man who doesn't go to any church.

We have no difference of opinion about the Sunday meeting. Everyone agrees that it should be wholly religious. But we have differed about the monthly meeting. We used to have a special speaker for this meeting, and usually he was asked to speak on some religious or moral subject. For these occasions those present were mostly men who belong to our own church. On several occasions, when a program of a secular nature was announced, a larger number of the nonchurched came out. That fact impressed our officers with the idea that a secular program would attract more men, and might interest new members in attending the meeting on Sunday.

The Class Tries an Experiment

While the matter was being quietly debated by the officers of our class, a smaller Men's Bible Class in our town began to advertise various secular attractions for their social and business meetings. One month they had a state patrolman there to show pictures of automobile safety; another month a football coach from a near-by university; and another time a man who is nationally known as an authority on baseball. They invited all the men's organizations in the town—from the American Legion to the Rotary—to attend these meetings, and they urged all the boys to come. As a result they have been having about one hundred and fifty men attend their meetings.

That seemed to convince our officers. They decided that the best thing to do was to go in for secular attractions. So they engaged a couple of men of national prominence. One was a G-Man in charge of criminal investigation in a near-by city, another brought motion pictures of a great rubber plantation in Africa, and still another was the owner of a baseball club in one of the major leagues. When several hundred men flocked into our social room to hear these well-known speakers, our officers were delighted, and they immediately made plans to continue on that course.

So far the matter may seem to present no problem, but let's study it a bit more closely. We must admit that the class was then reaching a larger group of men from the community—at least, for its monthly meetings. But we should look into the matter of Sunday attendance. Here has been our recent experience: after one of those big monthly gatherings of a strictly secular nature a few of the visitors may have come out for a Sunday or two, but we have to admit that it did not increase the active membership of the class in any noticeable degree. The man who seemed uninterested in religious activities before may have been attracted by the prominent attraction we announced; he may have come out to hear it, but he didn't feel any more interested thereafter in religion. If he attended the class for a Sunday or two, it was out of appreciation for the free show to which we had invited him. He then dropped right back into his former attitude.

Some Significant Conclusions

Looking back upon our original arrangement, and comparing it with our recent experiment, we perceived that we had, to some extent, lost sight of the fact that we were really a religious organization. We must not ape the service clubs nor try to function as a social organization. It is not our business to cater to large crowds. We need to develop religion and that requires patient teaching. When we brought in as speakers the secretaries of our various church boards and the superintendents of our various benevolent institutions, the men received information that made them better church members — better Christians. It is true that the audience was smaller, but it was an interested group; and those present always received an impetus for more loyal support to the church and for greater interest in the work of advancing the cause of God's Kingdom.

We have been led to the conclusion that we should keep the work of Christ foremost. Occasionally we may bring in some secular speaker when we feel that he has a message that is related to our work, but that is now the exception and not the rule. We find that there are many interesting speakers who may be secured, men who have a vital message to bring to us, one that has to do with the work of the church and the great problems that the church faces today. And that course seems to fit in with our purpose as a Bible class. We are training our men to be better Christians and more loyal members of the kingdom of God, and we seem to enjoy God's blessings in greater measure when we stick to our task.

We can draw a larger crowd when we have a speaker who relates how John Dillinger was captured, but when the meeting is over we cannot help but wonder what good was accomplished. But when we secure a speaker who shows us pictures of Christian works of mercy being done in the slums of our near-by city, he leaves with us something that will manifest itself in deeper consecration and finer Christian service.

We can get moving pictures of trout fishing in New England and every sportsman in town will be there to see them, but at the end of the meeting we can't help but ask ourselves if the work of the Master has been advanced. If we invite a returned missionary to tell us about his work, there may be only a few men whose hearts are stirred; but if Christian vision has been enlarged even to that extent, the evening has not been spent in vain.

After all, is not that the purpose for which we function—to enlarge our vision of Christian service?

International Sunday School Lessons

Theme for the Quarter: Messages from the Poets

Aim: To develop an appreciation of Old Testament poetry with a view to its use in the Christian's life and worship

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1938, by the International Council of Religious Education and are used by permission.

LESSON I—JULY 7

Job Tempted To Doubt God's Goodness

Job, chapters 1 and 2

Job 2: 1-13

1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

KEY VERSE: ***In all this Job sinned not, nor charged God foolishly.—Job 1: 22.***

TO BE READ EACH DAY

July 1. M. Job's Piety. Job 1: 1-5
July 2. T. In Favor with God. Job. 1: 6-12
July 3. W. Tested by Adversity. Job 1: 13-22
July 4. T. Job's Integrity. Job 2: 1-13
July 5. F. Suffering According to the Will of God. 1 Peter 4: 12-19
July 6. S. Strong in the Lord. Ephesians 6: 10-16
July 7. S. The Victory of Faith. Psalm 13: 1-6

SCRIPTURE SAYS—

By W. W. Adams

We have three successive lessons in the Book of Job. This affords an excellent opportunity to get the message of Job as a whole. The following brief outline will prove helpful.

I. Prologue. (1: 1—2: 13.)

II. A series of speeches, seeking to explain the facts of chapters 1 and 2. (3: 1—42: 6.)
  1. Job and his three friends. (3: 1—31: 40.)
  2. Elihu. (32: 1—37: 24.)
  3. Jehovah and Job. (38: 1—42: 6.)

III. Epilogue, conclusion. (42: 7-17.)

Today's lesson deals with the prologue. There are seven dramatic scenes.

Scene One: Job's Character and Wealth (1: 1-5)

Job's character was *perfect*: complete, entire, symmetrical. This is not sinless perfection (9: 20; 40: 4). So with Noah (Gen. 6: 9) and Abraham (Gen. 17: 1; cf. Deut. 18: 13). Jesus placed his followers under the imperative of striving for perfection (Matt. 5: 48). Job was also *upright*: straight with reference to law and duty. He *feared God*: held God in holy awe and reverence. See the importance of fearing God (Gen. 22: 12; Exod. 18: 21). "The fear of Jehovah is the beginning of wisdom" (Ps. 111: 10; Prov. 1: 7). Lastly, Job *turned from*, refused to practice, evil (cf. Ps. 37: 27; 1 John 3: 3-9).

Job's ideal character brought good fortune. He was the greatest in the East—in children, in servants, and in cattle (1: 2-3). As head and priest of the family, he maintained continuous vigilance over its members. He rejoiced in the happy festivals celebrated periodically by his children. But fearing that they might forget and dishonor God, immediately after each feast, Job sanctified his children in preparation for the sacrifices; he then offered burnt offerings, one for each child (cf. Gen. 4: 3f.; 8: 20; Exod. 18: 12).

Scene Two: Job To Be Tested (1: 6-12)

This scene is in heaven. The heavenly hosts, or angels (1 Kings 22: 19), were reporting to their Sovereign (cf. Rom. 14: 12; 2 Cor. 5: 10). The Satan, man's accuser and adversary (Zech. 3: 1-2; Rev. 2: 10), appeared also. Study this restless, roving, diligent evil spirit as described in the Book of Job, in 1 Pet. 5: 8, and as seen in our present-day world affairs. Will he ever be chained? (Rev. 20: 1 ff.) Jehovah calls Satan's attention to Job's perfection (1: 8). Satan introduces us to the point of debate in this book: What is Job's motive in serving God? Is it purely selfish? Satan says God's protection around Job, his home, and possessions constitute Job's reason for serving God (1: 9-10). He proposes a heartless test to prove his charge. He declares that if Job is stripped of all his possessions, Job will renounce God. Jehovah consents to the test, though he still protects Job's person (1: 11-12). Satan immediately begins his cruel and merciless efforts to destroy the good man's faith.

ene Three: Job's First Afflictions (1: 13-19)

The occasion is a normal day of festities, when there is a sense of security : 13). All that Job possesses is deoyed with breath-taking swiftness. The ts are presented in dramatic fashion.

First Messenger: The Sabeans have ien the oxen and asses and have slain e servants (1: 14-15).

Second Messenger: Lightning has nsumed both sheep and servants (1: ; see Gen. 19: 24; Num. 11: 1-3; Ps. : 21).

Third Messenger: The Chaldeans in ree bands have stolen the camels and ve slain the servants (1: 17).

Fourth Messenger: A great hurrine from the wilderness has completely stroyed both Job's children and the use in which they were feasting (1: -19).

These announcements filled only a moent or two of time.

ene Four: Job's Response to These Calamities (1: 20-22)

His response is indicated by several tements:

1. He arose from where he had sat nen hearing the succession of evil reorts.

2. He rent his outer robe—as a sign grief (cf. Gen. 37: 29-34; 2 Sam. : 19; 1 Kings 21: 27).

3. He shaved his head—sign of grief d mourning (Isa. 15: 2; Jer. 7: 29; : 37; Mic. 1: 16).

4. He fell upon the ground—in obeince to God, resigning himself to God's ill.

5. He worshiped God.

6. He confessed Jehovah's supremacy d sovereignty in words that live roughout the centuries (1: 21). Of nessity man must leave this life as he tered it—naked (cf. 1 Tim. 6: 7). hatever one possesses in life is God's ft. He who gives has the right to take way; and that is what Jehovah has ne. Man's highest duty and privilege e to worship and bless God's holy name. us failing to sin in charging God foolly, Job disproved Satan's charge and rediction (1: 9-11) and justified God's light in his servant's integrity (1: 8).

cene Five: Job To Be Tried Further (2: 1-6)

This is the second scene in heaven. duplicates much of the first scene 1: 6-12). Satan comes this time spefically to present himself to Jehovah. is time to make a report on the outme of the plot against Job. That reort is not easy to make. Satan anticiates the situation and is ready to eet it.

Verse 2 of chapter 2 repeats verse 7 of chapter 1. Verse 3 of chapter 2 adds something to verse 8 of chapter 1. Jehovah had been right. Job still holds to his integrity, notwithstanding the destructive calamities that have come upon him. Note the significant fact that God speaks of these calamities as "without cause"; Job does not deserve these adversities. Nor did Job know what we know—that God was relying upon him to disprove Satan's charge that all devotion to God is in the interest of self.

Satan has not given up his contention. He is ready with a new challenge (2: 4-5). He quoted a familiar proverb: "Skin for skin, yea, all that a man hath will he give for his life." Man values life above everything else. Now let Jehovah smite Job's body, threaten his life, and Job will openly renounce Jehovah. That is, since all devotion to God is for pay, let God take from Job all that is left, his wealth, and with all pay gone, Job will renounce God. Thus the accuser persists in his contention.

Again Jehovah permits Satan to put Job to the test; but Jehovah still protects Job's life (2: 6).

Scene Six: The Second Test and Job's Response (2: 7-10)

With confidence Satan set off on his new plan. He smote the entire outer surface of Job's body with sore boils. The disease had been likened to leprosy, only far more painful. The skin became inflamed, giving off eruptions that encrusted the outer surface of the body, like an elephant's skin, and making it exceedingly painful and offensive.

Note the results that followed:

1. Job took a potsherd to scrape himself—thereby removing the offensive excretions and relieving for the moment the itching of the skin.

2. He sat down on the ash heap outside his house, not as a cure of the disease but in keeping with the usual custom in time of intense grief (42: 6; Isa. 58: 5; Ezek. 27: 30; Matt. 11: 21).

3. Job's wife became Satan's agent in reinforcing the temptation to renounce God and die. Since he was repulsive to her (19: 17) and death was a certainty, why not renounce God and be done with suffering!

4. Job rebuked his impious, foolish-speaking wife and repeated his willingness to accept both good and evil from God (2: 10; cf. 1: 21).

Scene Seven: The Three Friends (2: 11-13)

Having heard of Job's calamities, the three friends came to comfort him. Note their expressions of distress upon seeing Job (2: 12; cf. Josh. 7: 6; 1 Sam. 4: 12; Ezek. 27: 30). For seven days they sat in sympathy; silent and perplexed (Matt. 5: 4; Rom. 12: 15).

LESSON APPLIED

By Howard K. Williams

Aim. To fortify the members of your class against life's adversities.

Preparation. This is the first of three lessons on the Book of Job. Therefore, read the entire book so that you will know where you are going. Plan the next two lessons as well as this lesson, taking note of the special teaching points that they afford. Make an outline of the Book of Job. This is a wonderful book; learn all you can about it.

I. Why Do Good People Have Trouble?

Scarcely a week passes but that someone says to me, in effect, what a woman said to me yesterday: "My husband's sister is suffering greatly. If ever there was an angel on earth, she is one. She has lived a good life. Why does God allow her to suffer so? My husband says, 'If you can explain why this is, I will become a Christian.'"

This question has been asked by all of us many times. It was asked in Jesus' day. It was asked in the even earlier days of Job. The stock answer has been that suffering is the result of sin. Jesus' questioners implied that answer when they said to him one day, "Who did sin, this man, or his parents, that he was born blind?" Jesus replied, "Neither hath this man sinned, nor his parents" (John 9: 2-3; see also Luke 13: 2-4).

It is true that sin, in some cases, does cause awful suffering. But there is much suffering that cannot be so explained. "Why do the righteous suffer?" Job's question is our question, too. Now, it is precisely because the Book of Job deals with this question that we find the study of it so profitable.

II. The Book of Job

The Form. The Book of Job is outstanding for its dramatic form. With the exception of chapters 1 and 2 and chapter 42, verses 7 to 17, the book is written in poetry. The Revised Version shows the poetic structure. Poetry is the highest form of verbal expression. There are some themes so exalted that they cannot be teated adequately apart from poetry. We must remember, however, that Hebrew ideas of poetry and our modern ideas are quite different. The Hebrews did not place importance on meter and rhyme, but rather on parallelism of thought and on emotional expression.

The Scene. In this lesson, the Prologue (chaps. 1 and 2) is to be studied. It is dramatic and daring. With a few telling words, Job is described: *perfect* in character, *rich* in possessions, *happy* in family, *reverent* toward God.

With verse 6 of chapter 1, the scene changes to heaven. Angels present them-

selves before God, and among them comes Satan, the troubler maker.

"Where have you been?" God asks.

"Oh, going up and down the earth," Satan replies.

"Ah!" says God, "did you happen to meet Job? There is a real man!"

"Oh, yes, surely!" says Satan with a curl of his lip. "He's a real man, all right. He has everything he can desire, that's why. Deprive him of those things and see how good he is!"

"Very well," says God; "we shall see. Take his possessions, if you will."

In chapter 1, verses 12 to 22, the scene returns to earth. Job loses his wealth, oxen, sheep, camels, and last of all his sons and daughters. Job puts on signs of mourning and bows before God: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job trusted God even in adversity!

With the second chapter, verses 1 to 6, the scene again is in heaven. In this scene, Satan tells a prodigious lie: "All that a man hath will he give for his life!" That is not true. How about all the martyrs who have died for a cause? How about the mothers who have given their lives for their children? How about the heralds of truth, of science, and of religion!

"Touch his body and see!" challenges Satan.

"Very well," says God; "we shall see! Go ahead!"

In chapter 2, verses 7-10, the scene once more is upon the earth. Job now is tormented with boils. The once rich and happy man sits in misery scratching himself with a piece of broken pottery.

Job's wife declares that he is silly to believe in God. "Curse God, and die," she says. Job replies, in effect, "You are the silly one, you who do not believe in God. We gladly accept his blessings; shall we not accept evil, and still believe in him?" The record is, "In all this did not Job sin with his lips."

How different it is with all of us! We are constantly sinning with our lips. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12: 37). How we need the Savior's mercy for the sins of our lips! During this past week, how many of us have sinned with our lips against God and man! "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (Jas. 3: 2).

III. Job, the Man

Now, note Job's character as it is portrayed in Job 1: 1. Job was *good* in himself, *upright* in his relation to others, and *reverent* toward God. He hated and stayed away from evil doing. Since his goodness is thus established at the outset, it is evident that his suffering was not due to any wickedness in his character.

How many of us could qualify as Job did in this fourfold relationship: character, integrity toward others, reverence toward God, and hatred of sin?

Job was blessed with a large and happy family. Its members got along well together and had many happy times celebrating the various feasts. Job had large flocks and herds and numerous servants. He lacked none of the possessions that this world can give.

Finally, Job had religion. With all his wealth and happiness, he did not forget God. He even offered sacrifices for his children lest they unwittingly had sinned. What a splendid reputation to have!

It is hard to be rich, yet humble. Job was. He also lost all his possessions and still he was upright. It is hard to be poor, yet good. Job was. In all his troubles, Job maintained his faith in God. Faith is confidence though we cannot understand. We do not have faith in a friend unless we believe in him even when he does things we cannot understand. When we lose faith in God because of suffering, we assume that we are better than God.

Someone says, "I would not let a dog suffer the way God lets that man suffer." Did you ever wonder who created that pity in your heart? Was it not God? You can be sure that God's pity exceeds your own. The maker of a watch is greater than the watch. Shall a stream rise above its source? "Shall mortal man be more just than God? shall a man be more pure than his maker?" (Job 4: 17.) Though you cannot *see* the reason, you may be sure there *is* a reason, and someday God will be vindicated in your eyes. So trust him.

IV. Job's Comforters

They have become a by-word, these men who come to Job in his time of affliction. "Job's comforters," we call them. Anyway, they were really sorry for Job, and they came to mourn with him. That is more than many people do in these days when each is so busy with his own affairs. Furthermore, they showed excellent sense, at least at first, by not saying a word. It was when they began to talk that they ceased to be comforters.

There is more good common sense in unspoken sympathy than in many of the things we say when we try to express our sorrow. What silly things I have heard said in houses of mourning by well-meaning friends. "Sorrow is common to our lot!" Surely, but that does not make it any easier to bear, does it?

Let God speak in the time of trouble. Worldly wisdom is foolishness in the face of life's extreme needs, but there is comfort to be found in God's word. "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 28). Even the difficult experience you may now be passing through is working for your good. Believe in him! "Let not your hearts be troubled: ye believe in God, believe also in me" (John 14: 1).

The best and truest comforters are not visitors with words of human wisdom, but the messengers of God; those who lift the tired hearts to God in faith. Don't be a Job's comforter. Be a messenger of God, one who brings wisdom from God's word.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Messages from the Poets

Today we begin a new series, "Messages from the Poets." Its aim: To develop an appreciation of the Old Testament poetry with a view to its use in the Christian's life and worship. We begin with Job. Some of us may not have thought of Job as a poet. If so, perhaps we do not really understand the meaning of the word "poetry." Merely because verses do not rhyme is no reason to claim they are not poetry. Hebrew poetry has no rhyming scheme, nor is it definitely rhythmic, following rigidly the beat of stressed and unstressed syllables. Hebrew poetry has one characteristic still found in oriental poetry—verse-parallelism, in which the thought of one line is echoed in the next. Because Job teaches a great spiritual lesson, the book is called a *didactic* poem.

Integrity Put to the Test

"Integrity" comes from the Latin word meaning "untouched, whole, entire." It is a state of being complete, entire, unimpaired. As used in our topic for today it has the meaning of "moral soundness; freedom from corrupting influence, especially strictness in the fulfilment of contracts, the discharge of agencies and trusts." What was Job's special brand of integrity? See Job 13: 15.

When God spoke of Job's integrity (Job 2: 3) he meant more than honesty with the possessions and ideas of other people. As used here "integrity" has to do with the soul of Job, upright and single before God.

Go through the text and see how many times in chapters 1 and 2 Job's integrity is put to the test.

1. In verse 7 we see Job smitten with boils all over his body. What happens to the spirits of most people when one boil attacks them? Ask someone in the class to talk with a doctor and bring in a brief description of the effect of boils on the system. Verse 8 shows the way

Job met this test. Read this verse over again and from it build a picture of Job's patience and humility, his silence and lack of irritation and vindictiveness.

2. In verse 9 we see the reaction of Job's wife as the second test of his integrity. Note in verse 10 how Job meets this test. How do we meet similar remarks from our family?

3. In verse 12 Job's friends test him in a third way. What a blow to any man's pride to be so disfigured that even his best friends do not recognize him immediately! Under the circumstances we could understand Job better if he had, at least for a short time, renounced God.

Application for Us

Ask the class to translate these three tests into terms nearer their own experiences. Have they any illnesses that have weakened their spiritual resistance, made them feel that God had forsaken them? In similar circumstances has the class heard foolish charges against God from others?

Memory Verse

"In all this Job sinned not nor charged God foolishly." From this great story has come the phrase: "the patience of Job." Deeper than his patience, however, was the integrity of Job. He bore affliction, scorn, humiliation, recrimination of friends because down deep in his soul he was "untouched, whole, entire" in his trust in God. He *knew* God would not desert him.

If Job were the only person who in his affliction "sinned not, nor charged God foolishly," we might say, "Such an ideal is too high for us. We cannot hope to do what only one man has done." But people today have been afflicted also and these have not charged God foolishly. We shall do well to place them beside Job so that from the combined strength of their examples we may gain inspiration for our own times of affliction. It may help us to think of them when we may be tempted to voice our foolish charges. Perhaps they can help us to realize how transient most of our problems are.

Make a list of these other "Jobs," recording their: (1) Names, (2) Afflictions, (3) What they might have done, (4) What they did.

The most valuable of all examples are those with which we are personally familiar. Draw out such examples from the class, adding names from public life where such incidents are known to the group.

Looking Forward to Next Week

Note the suggestion for the questionnaire at the beginning of the column for next week.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "Vacations with Pay!"

Call to Worship. Psalm 103: 1-5.

Hymn. "Rejoice, Ye Pure in Heart" (stanzas 1, 2 and 4).

Prayer Hymn. While the worshipers bow in prayer, read the three stanzas and Amen, of "Draw Thou My Soul, O Christ."

Picture Meditation. Many of Margaret W. Tarrant's pictures possess deep religious appreciation of the joy and wonder of nature and of life. One of the most beautiful is "All Things Wise and Wonderful." This picture may well be displayed throughout the summer. The Christ child is at the center with hands outstretched in blessing upon the children who, with their pets, revel in the beauty of grasses, flowers, and trees. Inscribed above and below are the familiar lines:

"All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all."

Hymn Story. John Greenleaf Whittier, seeking to emphasize the peace attainable by simple faith in contrast to man's age-old quest for life by intoxication and sense-maddening ritual, wrote a poem, "The Brewing of the Soma." He describes how, in the childhood of the race, the priests brewed the intoxicating drink and how the inebriated experienced a dazed delight; he then recounts the efforts of subsequent ages to lift men to heaven by music, incense, vigils, trances, and tortures. He intimates that even today, in many places of Christian worship, we still brew the heathen soma by ritual appealing to the senses. Then Whittier concludes his poem with six stanzas which, set to music, have everywhere stirred Christian hearts to the better way of simple trust, quietness, and service of God.

Hymn. "Dear Lord and Father of Mankind."

Discussion. A "Vacation with Pay" is much to be desired, and it is possible for all! A vacation, that is, which pays big dividends in happiness, health, friendship, and inspiration. So rewarding a vacation may be had by all who desire it, but it may not be purchased by money alone. Whether it lasts a day or a month, it can reinvigorate one and send him back to daily tasks with joy.

Dean Briggs of Harvard once described a group of American young people whom he saw in Rome. On this, their first trip to the historic city, with its chance to visit the ancient ruins of the Forum and the Colosseum, to explore St. Peter's and other shrines of art and architecture, they settled down in the hotel daily for a long morning at bridge. "What business had such people in Rome!" cried the dean.

"Tell me what you do with your vacation, and I will tell you what you are!" The same is true of all leisure time. We disclose our true character when we are "off duty," or are removed from home restraints and free to pursue avocations or passing desires. In recent years leisure time has been considerably increased for many persons, and it may, if misused or unused, become a liability rather than an asset. Our use of leisure depends upon how we define "having a good time," upon whether we regard a vacation chiefly as an end in itself or as a means of re-creating us for the regular work of life. "You cannot kill time," said Thoreau, "without injuring eternity!"

No one who sets for himself a Christian standard of recreation will do aught in his leisure time that would lower his customary standard of conduct or thought. He will not intentionally do anything that might harm himself or others nor anything that claims time and energy that might be devoted to some greater good. It seems easy to consent to the principle; its application, however, is often very difficult. Nor is this negative standard sufficient; the Christian, though he requires the same alternation of labor and rest that all men need, seeks in his vacation and leisure time definite opportunities for Christian growth.

Do I thrill to the joy of public worship so much that I refuse to forego it during vacation? Do the books I have been longing to read include the Bible (perhaps in some new translation), some good introduction to its meaning, some great book of modern devotion, some story of Christian world advance, some guide to more effective Christian nurture in the home or church? Do I plan calls, letters, acts of kindly service for friends near and far, whom I neglected during much of the year? Do I attend camps, assemblies, or institutes that might give me a wider Christian fellowship and prepare me for greater responsibilities? If privileged to travel or to have a summer home, do I find ways to show special concern for those denied these privileges? Do I discipline myself sufficiently so that my vacation does not make me physically, mentally, or spiritually flabby?

Jesus took time to go apart and rest awhile, but not for long: "My Father worketh even until now, and I work," he said.

Hymn. "God of the Earth, the Sky, the Sea."

Prayer.

LESSON 2—JULY 14

Job's Struggle to Faith in Life After Death

Job, chapters 3 to 19

Job 14: 13-17; 17: 13-16; 19: 23-29

14: 13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

17: 13 If I wait, the grave is mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.

15 And where is now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when our rest together is in the dust.

19: 23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

KEY VERSE: *For I know that my redeemer liveth.—Job 19: 25.*

TO BE READ EACH DAY

July 8. M. Hope and Despair. Job 14: 7-17
July 9. T. "My Hope." Job 17: 11-16
July 10. W. "My Redeemer." Job 19: 23-29
July 11. T. A God-Given Body. 1 Corinthians 15: 35-44
July 12. F. Out of Death into Life. John 5: 19-25
July 13. S. Laying Hold of Life Eternal. 1 Timothy 6: 11-16
July 14. S. The Assurance of Life Eternal. Psalm 16: 5-11

SCRIPTURE SAYS—

By W. W. Adams

Job's struggle was long, varied, and bitter. This lesson emphasizes only three stages in that struggle. A few hours spent in reading the chapters connecting last Sunday's lesson with today's will bear rich returns. The high points are these:

1. Job breaks the seven days of silence by cursing the day he was born (not God, as Satan had predicted), and by wishing for death. (Chap. 3.)

2. Eliphaz emphasizes God's holiness, implying that Job has sinned. (Chaps. 4-5.)

3. Job replies that Eliphaz injures instead of helps. (Chaps. 6-7.)

4. Bildad speaks of God's righteousness and Job's wickedness. (Chap. 8.)

5. Job calls out for vindication. (Chaps. 9-10.)

6. Zophar proclaims God's wisdom and omniscience and Job's need of repentance. (Chap. 11.)

7. Job challenges God to prove that he is a sinner and wonders if death ends all. (Chaps. 12-14.)

Does Death End All? (14: 13-17)

Job had just concluded that death ends everything (14: 7-12). Unlike a tree that may sprout again after being cut off, "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

God's seeming unfriendliness now makes Job wish for a happy future (14: 13-15). If God, instead of sending death and oblivion, would only hide him away secretly in the place of departed spirits! If only Sheol might be an asylum for him until God's wrath turns! (Cf. 9: 13.) Let not God forget Job, but rather, set a time in which he will remember and call Job back from Sheol. Thus Job carries on his struggle, with Sheol uppermost in his mind (see 3: 13-19; 7: 8-10; 10: 21-22).

The wish bursts forth in a question, one of the most significant questions ever raised by man. "If a man die, shall he live again?" This question was the logical outgrowth of what has filled Job's mind: the thought of a tree sprouting again, God's wrath having an end, his own sense of unmerited suffering, and of God being drawn with love and desire toward the work of his hands. The implied answer is that death does end all (cf. 7: 9; 14: 12). But for a moment Job's imagination feasts on the splendid vision of what would follow *if death should not end all.*

1. It would be easy to wait patiently through the present period of warfare, of hard service, and of difficult struggles till the time of his change—his release from Sheol (14: 14*b*).

2. God would call for Job, and he would answer (14: 15*a*; 13: 22).

3. God would desire or yearn after his own creation (14: 15*b*). Job had already questioned God's treatment of the work of his hands (10: 3, 8-10).

Quickly Job ceases to dream and falls back upon the world of reality—and he has no hope (14: 16-17). Three facts stand out:

a) God seems to manifest hostility, rather than friendliness. He is "numbering Job's steps," noting every false move (cf. 31: 4).

b) God seems to spy upon Job, marking carefully his sin (cf. 10: 6).

c) So determined is God to trace down and punish Job's every sin that he has written a record of Job's transgression and sealed it in a bag; he has fastened, or plastered up, Job's iniquity to make it secure for the day of judgment. Thus Job's struggle for faith in the future life bogs down in a morass of despair.

Job Concludes Death Ends All (17: 13-16)

Eliphaz has spoken again (chap. 15), and Job is replying (chaps. 16-17). He declares that his friends mock him and are utterly lacking in wisdom (17: 1-12). Sheol is Job's only comfort (17: 13-16).

This section consists of a series of conditional statements, followed by certain logical conclusions. There are four conditions, introduced by "if."

1. If the only *house* or abode for the

ature is Sheol (no return to his previ-s happy estate);

2. If the *darkness* is my only resting-lace;

3. If I accept *corruption* (the decay of y body!) to be as much my intimate ompanion and master as an earthly ther is;

4. If I am soon to have the *worm* at eats my body (horrible thought! 1:26; 24:20; Isa. 14:11) as intimate ith me as mother and sister.

Then certain conclusions follow:

a) If these things are true, where is y hope? (17:15). Could there be ope beyond Sheol?

b) Who shall see my hope? If hope xists, who shall penetrate the darkness nd reveal it to me?

c) Job answers his own questions (17:16). Rest in the dust of Sheol is is only visible hope.

eath Does Not End All (19:23-29)

This passage must be interpreted in s setting. In 19:1-22, Job calls out om a deep sense of wrong that God as persecuted him, and that his family nd his friends have forsaken him and ow reproach him. Job's reaction to is situation is in three parts—a wish, conviction, and a warning.

1. *The Wish* (19:23-24). Death seems ertain, he cannot rely upon God or iends; he therefore wishes for a way make a permanent record of his in-grity that it may serve as his defense the future. If only his words, the ntent of his speeches, could be writ-n in a book! Better still, if with an on pen they could be chiseled out in ck and the incisions filled with lead! See 31:35; Isa. 30:8; Jer. 36:2.) hen his innocence would not be for-tten! For generations men would read f the abiding faith of a persecuted an.

2. *The Conviction* (19:25-27). Job's truggle finally comes through to *a magnificent assurance for the future.* Recall his longing for a glimpse of an *mpire* (9:33-35), a heavenly *Witness* (16:19), and a *Surety* (17:3). Now e vision is clear. At the latter day, is living Redeemer (Vindicator) will and up over Job's dust. Though Job's ody decays, Job will some day see God, n his side (Ps. 17:15; Matt. 5:8; 1 ohn 3:2) as a Friend, and not as a tranger. The vision is almost too much or Job. His heart is deeply stirred; e is almost consumed with longing.

3. *The Warning* (19:28-29). If Job's riends continue to persecute him, an nocent man, let them beware of the word of God's justice. For punishment s sure, and they will someday know hat though justice may be delayed, God's judgment finally sets all things ight.

LESSON APPLIED

By Howard K. Williams

Aim. To impart that inspiration which accompanies a belief in a desirable life beyond the grave.

Preparation. A careful study of the passage assigned. This necessitates a considerable knowledge of the entire Book of Job.

I. Job Converses with His Friends

Eliphaz, Bildad, and Zophar broke their silence at last and began uttering their platitudes about Job's suffering being the result of his sin. "Who ever perished, being innocent?" Eliphaz asked. His counsel to Job, briefly stated, was, "Repent and be healed." Bildad argued: "God is just; therefore, Job, you must have sinned." Zophar added: "God is wise; you cannot fool God, so repent."

Job replied that though they "heaped up words," there was no enlightenment or comfort in what they said.

The outcome of their debating was that Job wished more than ever for escape. "I wish I might die," he cried; "or that I might hide in the grave. I am hemmed in. God holds me in a bag." But Job was too wise a man to stop there. He reasoned out a philosophy that was sane and sensible. It reached great heights of surmise as to a future life, and also great heights of faith, as when he cried, "Though he slay me, yet will I trust in him" (Job 13:15), and "I know that my redeemer liveth" (Job 19:25). Read Job 19:25-27 in the Revised Version.

The lesson today emphasizes particularly the fact that in the hope of a future life there is the promise of an escape from life's troubles. There is the expectation of a sufficient explanation of this life by another life where the mysteries will be explained.

II. When This Life Seems Too Much

A wife had a husband who drank, and who stole in order that he might buy more liquor. He was sentenced to jail, and the wife, her money gone, was forced to give up her home. With no home and no food for herself and her children, she said to me: "This seems to me to be the end. I wish the Lord would take me tonight!"

How many there are who feel that they have come to the end! A good friend of mine, some twenty-five years ago, instituted in New York a rescue work for those who contemplated suicide. He tells me that about 60,000 people attempt suicide in this country every year, and about 20,000 actually commit suicide. Besides these, there are many who think they wish for death, though I doubt if many of them really do. Hear Tennyson:

"Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.

" 'Tis life, whereof our nerves are scant,
Oh, life, not death, for which we pant;
More life, and fuller, that I want."

A despondent patient once told a nurse that she wished she might die. The nurse answered that once she had wished to die, but not long after that she swallowed a pin, and then she was afraid that she *would* die! Our desire is not for death, but for a fuller, more abundant life—a life that will satisfy.

Thus, Job passed from the sad longing for escape from his suffering to an ardent hope. Job declared that if only he might have this assurance of a future life, he would wait with patience and endurance all the days of his appointed time.

III. The Thought of Annihilation Gives Job No Hope

"If . . . . if . . . . if!" What a little word, yet how much hangs upon it! "If I look for Sheol as my house. . . . ." Is that all when the casket is lowered into the grave? Is that the end of all the loves, and longings, and efforts of a human life? If it is, then life is a silly, useless thing; a game not worth the candle. "If I have spread my couch in the darkness. . . . ." If there is no light on life's meaning, and if in death I lie down in a cave that is forever dark, then life itself is a nightmare! (Job 17:13. R. V.)

If I must say to corruptible things, "Thou art my father," then life loses its meaning (Job 17:14. R. V.). "If in this life only we have hope," says Paul, "we are of all men most miserable" (1 Cor. 15:19).

Annihilation, the destruction of personality, would rob life of all its meaning. Job revolts against the thought.

IV. "I Know That My Redeemer Liveth"

Job rose to great heights in this outcry against his false accusers. He knew that this life did not contain the solution of the problem of suffering. He longed for a solution, and his longing became his assurance. He cried out, partly in prayer and partly in faith, "But as for me I know that my Redeemer liveth . . . . and after my skin, even this body, is destroyed. . . . . I shall see (Him), on my side, and mine eyes shall behold . . . ." (Job. 19:25-27. R. V.). *Mine* eyes! What a glorious assurance!

"My daughter, do you really believe that your Redeemer lives and that you

shall see him?" asked a great composer of a soloist who had just sung those words correctly, but without feeling. "Why, yes, I do," she answered. "Then sing it as though you believed it," he counseled. And you? Do you believe that you shall see God for yourself? Then live that way. Then know that whatever your trial, or failure, or sorrow, some day you shall see your Redeemer and life's meaning will be made plain. Live in the belief that your Redeemer lives, and you will begin really to live.

V. Intimations of Immortality

Strictly speaking, there is no argument that will prove immortality. Someone has said: "If someone were to return from the dead and to speak with authority and definiteness concerning immortality, we would listen to him on our knees." But was not that what Jesus did? He said, "I know whence I came, and whither I go" (John 8: 14), and "I go to prepare a place for you" (John 14: 2).

In this matter, as in all matters, Jesus spoke with authority. Look up in your Bible the subject of immortality. You will find that, particularly in the New Testament, it is taken for granted. Without the fact of immortality, much of the Bible would lose its meaning. "Because I live, ye shall live also" (John 14: 19).

While we cannot prove immortality by argument, and while our surest knowledge is that which is revealed from God through Jesus Christ, there are some indications that certainly point to immortality. Here are some; you may think of others.

1. *The moral indication.* "Shall mortal man be more just than God?" (Job 4: 17.) Of course not! But surely things are not equitable here. Job's argument is, rightly, that he may have sinned, but not so much more than his fellows that he should have had so many misfortunes. It takes another life to prove God's moral justice in the face of this life's inequalities.

2. *The aesthetic indication.* God is an artist. He paints the heavens and the flowers and the hills with a marvelous beauty. He molds the clouds and human forms. Yet artistry, to perfect its beauty, requires completeness. We "are changed," Paul says, "into the same image from glory to glory" (2 Cor. 3: 18). But we do not attain fully to the Lord's image in this world.

Another life is called for, if the completed work is to be seen.

3. *The Instinct.* Our instinct points to a land we have never seen. It does so as surely as the birds born in the north seek warmer lands when the cold weather comes; as surely as the salmon, spawned a thousand miles away, seek the open sea. We have an instinct for it.

All of these intimations are sealed by the resurrection of Jesus, in which rests the hope and expectation of our own.

VI. The Inspiration of Belief in Immortality

Of what concern is this belief in immortality to the man in the street?

It gives perspective to life. Who was greater, Pilate or Jesus? Pilate certainly looked so that day when Jesus was on trial. But Jesus, whose kingdom is "not of this world," has proved differently. Character is more important than physical possessions; what we are is more important than what we have. How we work is more important than what we do for a living. The other life gives us a true perspective. It enables us to see what is important and what is unimportant. By so doing, it becomes a powerful incentive to noble living.

It helps us to bear our burdens nobly. The martyrs, those who endure hardness and die for noble causes, are foolish, if there is no other life. The fact of a future life, however, shows their conduct to be right. They are worthy of the highest honor.

It transforms death. Victor Hugo wrote: "When we believe in immortality, death holds no fears, for we have wings to fly through death to life eternal." Job's hope lay in this belief in another life beyond the grave. So does our own.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Questionnaire

At the beginning of this session, or better still, at the close of last week's lesson, try out a simple questionnaire to show the class its composite faith in the future life. Questions like the following should help both teacher and class in an approach to today's topic. Write them on the board and ask the pupils to mark in the proper place on the score-card that you have handed out, the statement that most closely expresses their ideas. The cards are described below.

1. *My faith in the future life is:* (*a*) Very firm, (*b*) Conspicuous by its absence, (*c*) Wavering.

2. *My faith in the future life is based:* (*a*) Wholly upon logical reasoning, (*b*) Wholly on emotion, (*c*) On reasoning and emotion combined.

3. *I believe in a future life because:* (*a*) My parents tell me to believe, (*b*) My friends tell me to believe, (*c*) My pastor tells me to believe, (*d*) My reasoning power leads me to believe.

4. *Without faith in immortality the present life for me is:* (*a*) Meaningless, (*b*) Complete, (*c*) Puzzling, (*d*) Perfect.

5. *Faith in a future life has helped me:* (*a*) To meet immediate disappointments, (*b*) To face the death of a dear one with courage, (*c*) To trust in the justice and the goodness of God.

If this questionnaire was filled out last Sunday, the teacher will have had time to tabulate the answers and display them on the board. If filled out at the beginning of today's session, appoint tellers who can bring the results to the class quickly. Uniform scoring cards could look like the following:

1. a ☐ b ☐ c ☐; 2. a ☐ b ☐ c ☐; 3. a ☐ b ☐ c ☐ d ☐; 4. a ☐ b ☐ c ☐ d ☐; 5. a ☐ b ☐ c ☐. By placing the checked strips one above the other, tellers can total the columns easily.

Comparisons

Compare Job's "I know that my Redeemer liveth" with:

1. Paul's: "Love 'believeth all things'" (1 Cor. 13: 7).

2. Browning's: "On the earth the broken arcs; in the heaven, a perfect round."—*Abt Vogler.*

3. Tennyson's: *Crossing the Bar.*

4. Shakespeare's: "To be or not to be!"—*Hamlet.*

5. Jesus': "God is not the God of the dead but of the living" (Matt. 22: 32).

"In my Father's house are many mansions . . . . I go to prepare a place for you" (John 14: 2).

"I am the resurrection, and the life. . . . . Whosoever liveth and believeth on me shall never die" (John 11: 25-26).

6. Other quotations on immortality that may be familiar. See Edward's *Useful Quotations,* pages 277 and 278. Let one in the class bring in these references for his special assignment.

Disbelief in a Life Hereafter

Discuss the following conditions to see whether or not they tend to develop a disbelief in the life hereafter: (1) Poor health that distorts native optimism, (2) A bad conscience that makes the individual long for a place in which to be fully hidden, (3) Lack of clear, far thinking, (4) Desire to indulge lower appetites without fear of future punishment or payment, (5) Predominance of a materialistic point of view, (6) Lack of spiritual insight and appreciation for the finer things of life, (7) Lack of experience.

Value of a Belief in Immortality

1. How does such a belief help us to endure hardship, suffering, loss, disap-

tment with others and with our-es?

What effect does such a belief have ur appreciation of beauty, goodness, h as we know it here and now?

What does this belief do to bitter- of heart?

What inspiration is there in it for artist whose dreams outrun his ngth and time?

ics for Discussion

What qualities of character and erience did Job have that made it ible for him to "know" the things had not yet been demonstrated? t part has struggle to do with this wledge?

What influence did Job's faith have the people of Jesus' time? Were wholly unprepared for the resurrec-?

As a special assignment for one in-sted in science, ask for a report on article "Scientist on Immortality," e, April 29, 1940, page 50.

Summarize all the reasons given y for: (*a*) Disbelief in a future (*b*) Faith in a future life.

Compare the Hebrew "Sheol" with Chinese City of the Dead in Canton. will call for research in mission azines or an interview with some-who has been in China—a fine op-unity for linking up the study with ern missions.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

School at Worship

eme. "Job's Answer."

relude. "He Leadeth Me."

ymn Story. This is the only hymn written by Dr. Joseph H. Gilmore. his *Stories of Hymns for Creative ng,* Mr. Boyd relates that the hymn written in a deacon's home after er meeting, while Dr. Gilmore was lying the pulpit of the First Bap-Church, Philadelphia. It is memo-zed by a bronze tablet on the United Improvement Co. building, which stands upon the former site of First Baptist Church. Dr. Gil-e, for most of his life, was profes-of English at the University of hester. The hymn is a beautiful ex-ssion of trust in God's guiding provi-ce.

ymn. "He Leadeth Me, O Blessed ught."

he Book of Job. The Book of Job ls with one of the most profound stions that ever has exercised the d of man. In ancient times it was eved by many that prosperity was God's reward for righteousness and that suffering was God's punishment for sin. No doubt Job himself shared this view until his own experience led him to call it into question. He did not know why he was called upon to suffer so sorely, but he was sure that it was not because of any great sin that he had committed. Furthermore, he had seen other good men suffer, while evil men prospered. If the popular thought were correct, God either was unrighteous or he was impotent and undependable. Job's protest against this false view, as advanced by his would-be comforters, makes one of the noblest books of the Old Testament.

A prose prologue recounts how, in a certain council in heaven, Jehovah called attention to the righteousness of his servant Job. Satan insisted that Job's righteousness was not disinterested; that it was merely the price he paid for prosperity; that it would not stand the test of disaster. Jehovah thereupon granted to Satan the privilege of putting Job to the severest of tests, sparing only his life.

Job is quickly deprived of family, possessions, and health; he even is made leprous, and is urged by his wife to curse God and die. Three "friends" come to comfort him, but only aggravate his pain. They insist that his suffering is the consequence of hidden sin, but Job replies that he is innocent. The young Elihu enters the discussion to condemn Job for his presumption in criticizing divine justice; he also takes his friends to task for their impotence in defending God's justice. Then, out of a fearful storm, Jehovah speaks. The Lord reminds Job of his weakness and ignorance before the mighty power and wonder of Creation. Job humbly repents in dust and ashes.

A prose epilogue describes the restoration of Job's fortune and his reestablishment in the divine favor. The answer that the Book of Job gives to the problem of human suffering is a great answer. It is that suffering may be permitted by God for the purpose of testing and revealing the quality of one's character; and that God is so infinite that humans cannot hope to fathom his purposes, but must trust his goodness and look for their vindication in a future life. Job 19: 23-27 is a familiar and important passage. In it Job declares his belief in personal immortality.

Solo. Aria from Handel's *Messiah,* "I Know That My Redeemer Liveth."

Discussion. One of the supreme merits of the Bible is the fact that it faces frankly the terrible realities of suffering and sin in human life. No religion that ignores or dodges these realities can sound the heights or depths of life, or long retain the loyalty of sinning, suffering men. Jesus could hardly have entered our human life fully enough to have redeemed it, or have been "tempted in all points like as we are," had he not suffered on the cross so profoundly that he felt that even God had forsaken him. Now, if we suffer with apparent injustice, or if we choose a heroic course of action that we know may lead to pain or danger, we can find genuine comradeship with a Christ who knew the ultimate in pain, and with a Father who in complete sympathy suffers continually with his children.

A just and loving Father may be depended upon, now or in a future of personal immortality, to make all things work together for good to them that love him. Whatever life brings them of pain, sorrow, or defeat, we may have faith in the over-ruling providence of a loving God. We may live victoriously "as seeing him who is invisible," and "who for the joy that was set before him endured the cross."

Prayer. Pray that we may endure with high courage the ills we cannot avoid, that we may minister helpfully to those who suffer, that we may aid sacrificially in the banishment of the ills caused by human sin and folly, that we may be willing to "fill out the sufferings of Christ."

Hymn. "In the Hour of Trial."

Helpful Hints

Enroll Now for B. C. S. A.

Now that the *Baptist Church School Advance* has been officially launched at the Northern Baptist Convention, every church school in the denomination should be enrolled immediately as an active participant. The nominal registration fee of one dollar will provide each school with far more than a dollar's worth of carefully prepared and selected materials essential to the best use of this superb opportunity.

While local churches will not officially inaugurate the B. C. S. A. until Rally Week, the leaders of all departments will want to become thoroughly familiar with the program well in advance of September. In addition to the excellent helps provided for the principal two-year emphasis on increased enrollment and attendance, there are other helps that will aid the necessary parallel improvement of courses, leadership, workers' conferences, evangelistic efforts, equipment, and service enlistment. Enroll NOW—then get your neighboring superintendents to do likewise.

B. C. S. A. will bring new stimulus to your church and to your community. Join hands with the leaders of the Northern Baptist Convention and help to dispel the Somber Shadows hovering over our denomination and our country.

LESSON 3—JULY 21

Job's Repentance and Restoration

Job 42: 1-13

1 Then Job answered the LORD, and said,
2 I know that thou canst do every thing, and that no thought can be withholden from thee.
3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.
4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.
5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.
6 Wherefore I abhor myself, and repent in dust and ashes.
7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.
8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.
9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.
10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.
11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.
12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.
13 He had also seven sons and three daughters.

KEY VERSE: *The Lord turned the captivity of Job, when he prayed for his friends.—Job 42: 10.*

TO BE READ EACH DAY

July 15. M. Repentance. Job 42: 1-6
July 16. T. Forgiveness. Job 42: 7-9
July 17. W. Restoration. Job 42: 10-17
July 18. T. Prosperity. Joel 2: 9-11
July 19. F. Preaching Repentance. Luke 24: 44-49
July 20. S. The Fruits of Repentance. Acts 26: 14-20
July 21. S. Sowing Time and Reaping Time. Psalm 126: 1-6

SCRIPTURE SAYS—

By W. W. Adams

Following last Sunday's lesson, the great drama of the Book of Job is continued:

1. Zophar emphasizes the fate of the wicked (Job is wicked!). (Chap. 20.)
2. Job reasons regarding the prosperity and fate of the wicked. (Chap. 21.)
3. Eliphaz charges Job with terrible sins. (Chap. 22.)
4. Job longs for his Judge and for the return of moral order. (Chaps. 23-24.)
5. Bildad contrasts man's smallness with God's greatness. (Chap. 25.)
6. Job agrees that God is great, but says that fact does not explain his experience. (Chap. 26.)
7. Job, innocent, longs to meet God. (Chaps. 27-31.)
8. Elihu seeks to defend God and condemn Job. (Chaps. 32-37.)
9. God speaks, revealing his greatness and power. (Chaps. 38-41.)

Job's Repentance (42: 1-6)

The little word "wherefore" in chapter 42, verse 6, divides this section into two parts. The second part tells of Job's repentance. The first gives the ground or basis of that repentance. This basis may be analyzed as follows:

1. Job recognized God's omnipotence. "I know that thou canst do all things." God's revelation of his power and works in inanimate and animate nature (chaps. 38-41) has convinced Job of God's almightiness (cf. Jer. 32: 17; Matt. 19: 26).

2. Job recognized God's sovereignty. "No purpose of thine can be restrained." Men may delay, but cannot defeat God's purpose (Isa. 14: 27; 43: 13).

3. Job confessed his ignorance of God's ways. God has asked Job who it is "that darkeneth counsel by words without knowledge" (38: 2). Jehovah's speech (chaps. 38-41) has answered that question, and Job sees the point. He recalls and repeats God's question and then answers it. He says, "I have uttered that which I understood not, things too wonderful for me." In other words, "I thought I knew, but I see now that I have 'darkened' the question in debate. I have discussed things beyond my comprehension" (Pss. 40: 5; 139: 6).

4. Job has received a direct and satisfying vision of God. Twice Jehovah has challenged Job, saying, "I will demand of thee, and declare thou unto me" (38: 3; 40: 7). Now Job recalls and repeats that challenge (42: 4), and he is ready to respond to it. Hitherto he has had indirect, hearsay knowledge of God (26: 14). But God has now revealed himself directly and in fuller measure. Job can now say, "Mine eye seeth thee" (42: 5). That is, he understands God's true nature, character, and works (cf. Isa. 6: 1-5). In consequence, by way of contrast, Job sees himself—as nothing (42: 6).

Repentance follows: "I loathe my words. I have been presumptuous in my speech. In ignorance of God's ways, I have questioned and criticized God; I repent in dust and ashes. I convert my ash heap of pain, grief, and despair into one of self-humiliation, penitence, and confession. I have sinned, not so much in maintaining my integrity, as in making bold to explain and criticize that which lies beyond my province."

Job's Restoration (42: 7-13)

The great drama, the intense and prolonged struggle of the Book of Job comes to a close in a most satisfying manner.

Job is restored to God's favor as a trusted servant and priest. This restoration is disclosed first by Jehovah's direct words to Eliphaz: "My wrath is kindled against thee, and against thy two friends." The reason for this wrath follows: "Ye have not spoken of me the thing that is right, as my servant Job hath." What a revelation to the three friends! Had they not been true to tradition? But tradition often is dangerous. Job had turned aside from tradition and had spoken words concerning God in line with his experiences. Experience is the safer guide. So it proved to be in this case. God, who was well pleased with Job's words, branded those of the three friends as erroneous.

Job's restoration is further revealed by the fact that God made him priest

the three friends. These friends had ven long to convict Job of sin. They now ordered to take suitable offer- s for sinners (Lev. 23: 18; Num. 11, 19; Ezra 8: 35), to go to Job, humble themselves before him by ploring his aid in the interest of their n souls. They are to offer burnt offer- s for themselves with Job as witness. is to intercede with God for them he most significant function of a est for others. Three reasons are en for this procedure: First, "I will ept him." Through this intercession acceptance God will accept the three nds. Second, without this ministry Job, I will deal "with you after your ly." Third, "you have spoken falsely arding me."

The three friends obeyed Jehovah's ers. Now both Job and the three nds have been restored to God's or.

Job is also restored to God's favor as prosperous friend and beloved kins- n (42: 10-13). Job's captivity was ned "when he prayed for his friends." long as Job had labored in his own alf, seeking to establish his own in- rity, confusion and sorrow continued. when he became active in the inter- of others, he himself was healed. this picture! Job, still on his ash p, in pain and sorrow, both forgiving "cruel friends" and praying for their giveness. Not an easy thing to do! att. 6: 12-15; 18: 32-35).

od turned Job's captivity into a life prosperity, health, and happiness (cf. t. 30: 1-3; Ps. 85: 1 ff.; Ps. 126). previous prosperity was now doubled 3; 42: 10, 12), and other children e born to him (42: 13). The friends suggested to Job the possibility of tored prosperity (Eliphaz, 5: 17-27; dad, 8: 20 ff.; Zophar, 11: 13-19). But hope has now been realized under ditions quite different from the ones lined by the three friends.

The last scene in this lesson is really using. Job had had many friends, in lition to many kinsfolk. See how they trusted him in his previous pros- ous days (29: 21-25). What a change calamities had wrought in this situ- n! (19: 13-19; 29: 8-10.) They had only deserted Job, but in some ways greatly added to his already over- elming sorrows.

Now watch these fair-weather friends kinsfolk, coming to eat in Job's ain prosperous home, comforting him arding his sorrows (after they are st), and seeking to seal the renewed remunerative friendship by giving money and earrings of gold—when no longer needs them! How welcome h sympathy and gifts would have been ore his captivity had been turned! nder Luke 14: 12-14!

LESSON APPLIED

By Howard K. Williams

Aim. To show that though we cannot understand God's ways with us, we may trust him to do that which is right; and to make clear that God will some day gloriously vindicate himself.

Preparation. Review the Book of Job. Fix clearly in mind that Job was introduced as a man of perfect character, of excellent reputation, devout toward God, abhorrent of evil; rich, happy in appreciation of his possessions, family, and friends. Note how he was divested of these blessings, one by one, until he sat a pitiable object scratching himself with a piece of broken earthenware. Then follow the cycles of conversation between Job's friends and himself, in which these friends argue that this suffering really was Job's fault. If Job had not sinned outwardly, he must have sinned inwardly; at any rate he had sinned, and so he suffered. That was too much for Job. He admitted he was not perfect, but he would not admit that he was so much greater a sinner than all others that he deserved these unprecedented misfortunes.

Then Elihu, a youth compared to the others, came into the picture and chided all of them, saying that they all were wrong. The friends were wrong in accusing Job, and Job was wrong in defending himself (Job, chapters 32-37). Elihu contended that God did right, whether man can explain his ways or not; that trouble purified, and that no matter how much one suffered, one should not complain or doubt God's ways.

Then Jehovah spoke to Job. How the atmosphere was cleared as God told of his mighty works in nature. (Chaps. 38-40.) Job, in a spirit of submission, replied: "I am vile . . . . I will lay mine hand upon my mouth" (40: 4). He admitted God's omnipotence (42: 2), and God forgave him his presumptuous words and restored him to health and prosperity.

Apply this story to the lives of those in your class. Seek illustrations out of your own experience of the points you wish to teach. How careful we should be in judging others and in representing God to others!

I. Can God Do Everything?

This is a good question for discussion. We speak glibly of God's omnipotence, but is God omnipotent? Can God make a bad man good apart from the man's desire?

Here is a man living by himself, with wealth, health, and freedom. He marries. Upon his marriage he voluntarily limits his freedom. He and his wife live together happily in their mutual bonds. Children come into the home. Each child brings a further limitation of freedom. The father no longer is able to do all the things he could before his marriage. Each new life coming into the family limits that much more the freedom of the parents. So God, in making man and in making him a free man, limited voluntarily his own freedom.

While God retained rule over nature, yet in making nature in a certain way, he limited himself to the laws of nature which he had established. In making man in his own image, God further limited himself in that he gave man freedom. The more freedom he gave to man, the more God limited himself.

A speaker recently, when telling of the birds, said that nature was equalized until "man messed things up." Until man interfered, the useful birds, those which are needed to keep down insect life, were sufficiently numerous. Now they are exceeded in number by those birds which we consider pests. Similarly, the world is in its present state of turmoil because man has defied God. Then man wonders what God is doing that he does not clear up the disorder miraculously!

Man is exercising his freedom to oppose God, and as long as man is free, God must let man have his way. Our only hope, our only freedom, lies in repenting of our folly and in recognizing God's wisdom in the conduct of affairs.

II. Speaking without Knowledge

Job and Job's friends spoke without knowledge. The wisest things these comforters did was to sit in silence for seven days and seven nights (2: 13). When they began to talk, they ceased to comfort. They said, "On good authority we *know*." So do people today! We all speak "on good authority," but if asked to name that authority, we could not. This is true when we talk of men. How much more true when we talk of God! Job recognized this and said, "I uttered that I understood not."

We have need of care when we speak of God and of his ways, lest we make God of ill repute and lead people to think wrongly of him. God knows what he is about. That is our safest supposition.

III. Second-Hand Religion

Job's comforters had dealt in theories and doctrines they had heard from others. Job had done the same. Then Job discovered God for himself. "I have *heard* of thee . . . . but now mine eye *seeth* thee" (42: 5). This is a great experience for anyone. The natives of Sychar had the same experience (John 4: 5 ff.). They said: "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this

is indeed the Christ, the Savior of the world" (John 4:42). We may hear for a long time of Jesus. We may learn creeds and catechisms and think we believe; but our religion is merely hearsay and second-hand until we see Christ for ourselves. "I know whom I have believed," said Paul. A faith like that cannot be shaken.

A woman said, "I have lost my faith." Her minister replied, "You probably did not have much faith to lose." Hers was merely borrowed faith, not faith actually possessed. Have you had a real experience of Jesus?

IV. Show Me Thyself and Myself

A very fine evangelist of my boyhood days, lovingly called Uncle Boston, used to tell of a man who came to him one night and said, "I would like to be a Christian, but I don't see that I need a Savior very much. I have never done anything wrong." Uncle Boston said, "Will you do this? Will you pray just one prayer, 'Lord, show me myself.'" "Sure," said the man.

Three nights later the man came and said, "Uncle Boston, I would like to be a Christian, but I feel so utterly worthless that I don't believe Christ could save a man like me."

"Do this," said Uncle Boston, "Pray, 'Lord, show me thyself.'"

Two nights later the man came back, radiant with salvation.

"I abhor myself," said Job; "I repent."

Over against our sin is the Savior.

Over against the darkness is the light.

There is nothing too hard for God to do with a man, when that man is willing to receive God's help.

V. Job Prayed for His Friends

What a difference it would make if we should pray for those who are mean to us. This is Jesus' way. Our way is to be spiteful and retaliative.

Job's greatness is seen in that he refused to hold a grudge against his friends. It was not easy to do this, but he started to pray for them, and lo, his whole prospect changed!

Pray for people! Don't talk about them!

Pray for people! Don't try to get even with them!

A miracle happens when people pray!

VI. God's Blessing

When Job submitted himself and his cause to God, when he cast out bitterness from his heart and prayed for his friends, then God could work with him and bestow blessing upon him.

God does not arbitrarily take or give blessings. God blesses us beyond all our merits, but we must walk in his way. E. Stanley Jones tells how on his way to India the first time, the boat pulled into Plymouth. He was at prayer, but an insistent voice within said, "Hurry on deck!" He went just in time to see his trunk being cast over the side into the tender to be left in England. Dr. Jones says of that experience, "Was God interested in my baggage also? Could I depend on him to see that I had baggage as well as blessing? The years have said, 'yes,' for I've never wanted for a single thing I've needed. He has never let me down."

God did not let Job down, though it looked for a time as though he had. If we submit our wills to his, God finally will manifest his blessing. He will vindicate himself. This is what Jesus promises, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

You need never fight for your rights. Fight to be right and to do right, and to help others to be right and do right, and God will never let you down!

VIEWPOINT OF YOUTH

By Colena M. Anderson

Ear Versus Eye

Job 42:5 is the basis of our lesson topic, "What a Vision of God Brings." It suggests the wide difference between hearing and seeing, between hearsay and vision. Begin the appreciation of this difference by asking the students for examples from other levels of life than the spiritual. Numberless examples can be given of textbook learning versus laboratory experimentation. To hear someone read from a botany text, "Sunlight is necessary for the making of starch in green leaves," is far less convincing than to try the photosynthesis experiment for one's self. When we hear a lecturer tell about the characteristics of dry ice our appreciation cannot compare with the depth of amazement that we feel when we behold with our own eyes the various experiments that can be worked with it. To listen to a radio broadcast on television in comparison with actually seeing a demonstration of it, is like half moonlight to full sunlight. (In a small class each one of the pupils might contribute a different example along this line.)

It should not be difficult now for the teacher to apply this same principle of the value of sight over hearsay to the realm of the spirit. Examine the following statements and ask about each one: "In your own personal lives what has made the truth of these statements more real to you—hearing them read or seeing them tried?"

1. *Perfect love casteth out fear.* At a picnic held on a cliff above a lake, one of the girls accidentally fell over the edge. Her brother, who was always afraid of the water, immediately jumped in after her and saved her. Which person would be likely to have a deeper belief in the truth of the above statement—one who heard it recited or one who was an eyewitness to the brother's bravery?

2. *Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on.* All of us have heard these words many times but not until we see them tried do we fully appreciate their power. I know a man in America who literally gives away his second coat. I know a woman in China who runs an orphanage on the principle that God knows her needs and will provide. I took her a contribution one day and she smiled and said, "There are three pennies left in the treasury but I haven't worried. I knew God would provide. He always has."

3. *They that take the sword shall perish with the sword.*

4. *Ask and it shall be given you; seek, and ye shall find.*

Ask pupils to provide examples for 3 and 4 and to add other statements and examples.

Not Strangers to Job

Job's experience of restoration compares with ours. Think of the times when depression has come upon our spirits. Life has seemed dark and hopeless; friends seem faithless; the future appears full of foreboding. Without Job's full integrity, his deep loyal trust in God we sometimes have given voice to our despair in expressions like these: What is life all about, anyway? Wouldn't we be better off if we had not been born? Wouldn't the world be better off without us? We have thought we should never again know joy or hope. But as surely as winter comes, spring follows, so some morning, even in spite of our imperfect faith, we have awakened to find our hearts once more singing with the birds.

It is the responsibility of every teacher of this lesson to call this truth to remembrance in the minds and the hearts of the pupils and to urge them to crystallize such experiences into words, to write them down, if necessary, so that when their next period of depression overtakes them, they may refer to their own written words for reassurance that joy and hope will return.

An Experiment

It is also a teacher's responsibility and privilege (and it is a privilege) to suggest that the pupils profit from Job's experience in speeding up the restoration of joy. Show the close connection between Job's restoration to joy and his sincere repentance (Job 42:6). Urge the pupils to study themselves to see how closely their own repentance is connected with their restoration.

Ask the class, too, to check on the deeper insight into spiritual truth that comes after such repentance. This lesson of repentance is one that the world at large sorely needs for its restoration to peace and joy and sanity. Such a restoration, however, never can come until it has come first through repentance to the heart of every individual.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "Unto the Hills."

Prelude. Pianist playing one or two stanzas of the Negro spiritual, "Jacob's Ladder," with increasing and then diminishing volume. This spiritual is found in *Hymns for Creative Living.*

Choral Hymn. "Jacob's Ladder." The choir sings the first stanza in the distance, slowly increasing the volume, as if approaching; it enters the choir area on the second stanza, still increasing the volume, and leads the congregation in the third stanza (if books containing the hymn are at hand, and if the number is posted to avoid need for announcement); or it concludes the hymn, and hums an added stanza as the pianist plays it softly. The worshipers remain seated.

Scripture Reading. Psalm 121. Given preferably by an able young reader from memory, without announcement, and with devotional expression.

Invocation. The leader says, "Let us pray," and then reads as a prayer the words of the hymn, "Our God, Our Help in Ages Past," using the stanzas beginning "Before the hills" and "Our God, our Help."

Picture Meditation. If the sight of great hills gives one a sense of peace and awe, W. L. Taylor's noble picture, "I Will Lift Up Mine Eyes unto the Hills," should produce some of the same effect upon troubled minds. (Display a copy, if at all possible. It is published by the Curtis Publishing Co.) In the background is a great mass of "purple mountain majesties." In the foreground, upon the roof of an ancient Palestinian home, stand a beautiful mother and daughter, their faces and the top of a near-by parapet lighted by the warm rays of the setting sun. Between them and their beloved mountains are many such houses, dwarfed by the mountain and glorified by the sun. The mother is weary and burdened, but serene of countenance; the child, clinging to her mother's hand, is as confident of her mother's affection as the mother is of the protecting care of the God who made the hills.

Hymn. "Now Thank We All Our God."

Discussion. A mountain is both a ground for confidence and a challenge to adventure. It is an obstacle to be conquered and a means to larger vision and wider perspective. When George Mallory was preparing for his third effort to climb Mount Everest, he assured his American audiences that he could not hope to justify such persistent and dangerous adventure except to those who understood that it was "part of the upward struggle of life itself." He lost his life within six hundred feet of the summit!

It is not surprising that mountains figure so prominently in the story of religion. Many religions have had their "high places" for worship. Anyone familiar with the Bible knows the incidents associated with Ararat, Sinai, Pisgah, Zion, Lebanon, Ebal and Gerizim, Hermon, Olivet, Calvary. Jehovah was once thought to dwell among the clouds and thunders of the mountaintop.

Jesus lived his entire life in the presence of lofty mountains. On a mountain he determined his life principles, preached his immortal sermon, retired frequently for prayer, was transfigured, was crucified, commissioned his disciples. Many can testify to the wider vision, the clearer perspective, the heightened vitality, the richer fellowship, the sense of God, and the appreciation of life's meanings that the mountains helped them attain. A mountain is often a "mighty rock in a weary land," a shelter from withering heat or driving storm, a lookout to the promised land, a place to meet God.

Mountaintops, of course, are never reached by those who do no more than dream. New visions come only to those who have kept the last vision alive and given it exercise. Only the lads who keep fixing their attention upon the face of the mountain incarnate the mountain's visage. Someone has suggested that looking at Mt. Blanc through a microscope will not enable one to see it, though standing at its base. The wider perspective must begin within; the seventh heaven breaks only upon the vision of those who have attained the first six.

A group of church teachers in a summer conference listed their mountaintop experience of worship: a "morning watch" alone on the shore of Lake Geneva, a sunrise on Mt. Evans, Drinkwater's play, *Abraham Lincoln,* a trip through New York's lower East Side, comradeship in an interracial conference, a visit to the Sea of Galilee, the experience of marriage, etc. We can lift up our eyes to the hills, the spirit's "hills of home," although no mountains appear upon our horizon.

It is not enough, however, to climb the mount and to gain its view. There are bodies, minds, and souls to be healed in the valley. Nor is the humble service to human need an anticlimax to the mount of transfiguration; it is its fulfilment and the condition of its repetition. Service without vision becomes mechanical, but vision without service destroys the vision. "We touch Him in life's throng and press, and we are whole again."

Hymn. "O Master, Let Me Walk with Thee."

Prayer. Pray that we may have the courage to turn aside from life's confusion and the crowd's opinion to renew our vision and strength on the mountain, that wherever we may pillow our heads we may see a ladder to heaven, and that we may return to the valley with eagerness to help others lift their eyes to the hills.

Mr. Superintendent

Have you ever "run dry"? It wouldn't be surprising, considering the constant demands upon your time and resources. Yet you cannot afford to "run dry" or to do an ill-prepared job. Even though you may have a helpful board of education, the whole church looks to you for leadership, for ideas, and for encouragement. Why not let your assistant superintendent, or the chairman of the board of education, or some other good adult or youth leader, care for your duties for at least a part of the summer? Then visit other Sunday schools; not any school at all, but those Sunday and vacation schools that are known for their high grade of work. Talk with their workers, and learn how they deal with their problems. Discover pastors, superintendents, and teachers who might bring a valuable message to your workers in the fall. Visit the summer assembly and find what your young folk are getting—suggestions, perhaps, that they will be glad to help you put into operation "back home." If possible, attend some assembly or institute or conference, Baptist or interdenominational, intended for adult leaders. The association with other workers and the encouragement received may mean quite as much to you as the formal instruction that is given.

Only so can a superintendent keep abreast of the great and growing use of the educational method in religion, and continue to inspire and lead those of his workers who take advantage of local training opportunities. Consult with your area director, or with any member of the staff of The American Baptist Publication Society, regarding books that you might read with profit during the summer. The doing of these things will so re-create your mind and heart that you will soon cease to "run dry" and you will experience a growing satisfaction in being one of the new group of alert lay Christian educators.

LESSON 4—JULY 28

Weighing Consequences

(A Principle of Temperate Living)

Proverbs 1:7-10; Isaiah 5:11-12, 18-23; Galatians 6:7-9

Proverbs 1: 7-10

7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.
8 My son, hear the instruction of thy father, and forsake not the law of thy mother:
9 For they shall be an ornament of grace unto thy head, and chains about thy neck.
10 My son, if sinners entice thee, consent thou not.

Isaiah 5: 11-12, 18-23

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!
12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:
19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!
20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!
21 Woe unto them that are wise in their own eyes, and prudent in their own sight!
22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:
23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Galatians 6: 7-9

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

KEY VERSE: *Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—1 Tim. 4: 8.*

TO BE READ EACH DAY

July 22. M. Living Prudently. Proverbs 1: 1-10
July 23. T. The Folly of Ignoring God. Isaiah 5: 8-17
July 24. W. Anticipating Harvest. Galatians 6: 1-9
July 25. T. Weighing Alternatives. Proverbs 4: 10-19
July 26. F. The Sum of All Wisdom. Ecclesiastes 12: 9-14
July 27. S. Permanent Values in Character. 1 Corinthians 3: 10-17
July 28. S. A Wise Decision. Psalm 26: 1-12

SCRIPTURE SAYS—

By W. W. Adams

The Foundation of True Religion (Prov. 1: 7-10)

In the introduction to the Book of Proverbs (1: 1-6), the purpose is said to be to furnish one with wisdom, instruction, or learning; with righteousness, justice, and equity as ultimate objectives. With this program in mind, how should one begin? "The fear of Jehovah is the beginning of knowledge." These words give the motto of all the proverbs and of all true religion (cf. 2: 5; 9: 10; 14: 26f.; 15: 33; Ps. 34: 11; 111: 10; Eccl. 12: 13; Acts 9: 31). Fear of Jehovah is the basic concept, the foundation maxim, the chief part or feature, the essential element in true, adequate learning. One can never know God if fear of God is absent.

This fear in the presence of Deity, though modified in part by Christianity to reverent, venerating awe, is akin to the dread felt by subjects in the presence of their master and ruler. We, too, are always *subjects*. Though we know God as Father, Savior, Friend, we must never lose the sense of fear, of respect for his authority, of dread of disobeying his commands. This fear is the foundation principle in an adequate motivation for right living. The absence of this fear lies at the root of our individual and world ills today.

Who then is the fool? The person without fear, who disregards God's person, character, law, moral order. The practical appeals follow logically. Do not refuse, but heed the law or teaching of parents in the home. This body of teaching, based on the Mosaic Law, and designed to serve as a moral guide, will be as graceful and useful for the religious life as are the chaplet for the head (4: 9) and the chain (necklace, badge of rank) for the neck (Gen. 41: 42). Moreover, if sinners (robbers, murderers) entice you, do not yield. (See the outcome for those who do yield, 1: 11-19.)

Woes against Sin (Isa. 5: 11-12; 18-23)

The six woes recorded in Isa. 5: 8-23 are as applicable today as in any day.

1. Woe against land monopolists (Isa. 5: 8-10).

2. Woe against intemperate persons (Isa. 5: 11-12).

Drinkers usually give part of the day to other matters, reserving drinking and carousing for the later hours (Acts 2: 15; 1 Thess. 5: 7). But these drunkards must have the entire day—from early morning till late at night (Isa. 22: 13; 28: 1-3, 7-8; Prov. 20: 1; 23: 29-30). They follow strong, intoxicating drink, that *inflames* them. And they must have other stimulation: the *harp*, the *lute*, the *tabret*, and the *pipe*. These modern feasts! (Isa. 24: 8f.; Amos 6: 1-6; 2 Pet. 2: 12-15.)

How could they, in these conditions, do other than disregard "the work of Jehovah" and forget his manifold goodness? Recall Job's fear that his children might sin while feasting (Job 1: 5). And they forgot "the operation of his hands," the record of God's punishment of sin. Each generation tends to forget the mistakes and sorrows of the preceding ones, only to experience them over again.

3. Woe against defiant, obstinate sinners (Isa. 5: 18-19).

At first the pull of iniquity upon the individual is slight. One act of sin draws the sinner on to the next by a fine cord, like a spider's web. The sinner makes his sin appear reasonable; but the reasoning is unsound, fallacious. "They draw iniquity with cords of falsehood." Through repetition, strong habits are formed; the sinner becomes

arnessed to sin." He gives his all it, being drawn on to the next sin a strong "cart rope" desire. Then defies God, the Holy One, who has unseled, warned Israel in law and ophecy against sin (Ezek. 12: 21f.; Pet. 3: 3f.).

4. Woe against perverters of moral stinctions (Isa. 5: 20).

Their moral perception is darkened. ey exchange *good* and *evil* (Prov. 17: ; Amos 5: 7; Rom. 1: 28), *darkness* d *light* (Matt. 6: 22ff.), *sweet* and *bit-* . Genuine religion is sweet, satisfy- g (Ps. 119: 103ff.). Sin may appear eet (Prov. 9: 17ff.); but the bitter is ways there (Jer. 4: 18; Acts 8: 23).

5. Woe against conceited persons (Isa. 21).

So wise, prudent, self-sufficient that ey reject God's message! (Prov. 3: Rom. 12: 16.)

6. Woe against intemperate, corrupt dges (Isa. 5: 22-23).

They boast how much liquor they n take, even mixing liquors and spices r an extra kick (Isa. 56: 12; Hab. 15). And they get their liquor rough money taken as bribes, in per- rting justice (Isa. 1: 23; 10: 1-2; ic. 3: 9-11; Ps. 94: 21; Jas. 5: 6). ey clear the wicked for a bribe, and nvict the righteous because, being ghteous, he will offer no bribe.

owing and Reaping (Gal. 6: 7-9)

In all of life there is a relationship tween sowing and reaping.

Paul has mentioned bearing the bur- ns of others (Gal. 6: 2) along with e's own (Gal. 6: 5). This is applied the relationship of pupil to teacher; this case to the Christian teacher- eacher (vs. 6). The believer is to are "all good things" with his spir- al benefactor.

Knowing the tendency to selfishness, stinginess with one's means, Paul esses the point. Do not be deceived, eluded, led astray. If you neglect God d duty now, if you sow to your flesh, ek to follow or satisfy your fleshly de- es (as in using strong drink), rather an the Holy Spirit's wishes, be assured at the harvest of corruption and de- ruction is inescapable (Hos. 8: 7; om. 6: 21; 2 Cor. 9: 6). When har- st time comes (Matt. 13: 39) and God etes out your punishment, you cannot *ock God* (sneer at, deride, refuse God). ccordingly, sow to the Spirit and see our sowing expand and mature into ernal life (Contrast 1 Cor. 15: 42 and hil. 3: 18ff. with Luke 16: 25; Rom. 11; and Jas. 3: 18).

The application is logical. It is not nough to refrain from sowing to the esh, such as selfish use of one's wealth, dulging in the use of strong drink. e must do good and persevere in it (1 Cor. 15: 58; 2 Cor. 4: 1; 2 Thess. 3: 13). For what reason? If we faint not (do not relax), we shall reap the good harvest in God's own time (Matt. 10: 22; Heb. 12: 3-5; Jas. 5: 7-11).

LESSON APPLIED

By Howard K. Williams

Aim. That the scholars may weigh their conduct in the divine scales. "If meat make my brother to offend, I will eat no flesh" (1 Cor. 8: 13). Some class members may say: "Temperance again!" But we should insist on teaching temperance, for never in modern times has this lesson been more needed.

Preparation. Read carefully the lesson material. Differentiate the specific teaching of these passages! Helps to this end will be found in this article. Think up illustrations you have observed. Make your points clear and convincing to a fair mind.

I. How Much Does It Cost?

This is a common question; one of the first we ask, if we are contemplating a purchase, whether of a house, an automobile, a dress. Think up the cost of things people are buying! How much does a bottle of liquor cost *all told?*

What is the cost of a single glass of liquor? "It is so beautiful! See how it sparkles, and it costs only a quarter!" But is that *all* it costs? See the habit formed and the sorrows and the broken home that follow.

Some years ago a charming young girl married. The years have passed; the girl has now grown into a rather hard woman. She has lost her soul in the process and complains of all her troubles; among them, the ill health of her husband. "Sick all the time and he is such a fine fellow!" she says. But the doctor who treats them says: "No wonder he is ill! They have a place at the shore, and every week end they go down and he empties several bottles of liquor. He comes back on Monday morning, but it is the middle of the week before he is really sober." How much does it cost to drink? Look around and see! It costs *too* much!

How much does it cost to serve Christ? "It costs too much to belong to the church," someone says. Does it? Yes, it does cost to be a Christian, but not too much. Paul spent all that he had to be a good Christian, and he wished that he had more to spend. He did not consider that it cost too much.

Savonarola, Huss, William Knibbs, Hugh Latimer, and multitudes of others "paid the last full measure of devotion" to be a Christian, but none of them would have said that it cost too much.

Listen to Paul's wisdom: "Exercise thyself . . . . unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Double success; here . . . . there!

There you are! However little sin seems to cost, the cost is too much, and however high the price of goodness seems, goodness never costs too much. A bad thing is never cheap; a good thing is never too dear.

Jesus says: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" (Luke 14: 28.) Even so, in building a life, a wise man will take account of the cost of sin and of the profit of godliness.

II. The Principle of Right Living

Proverbs, in this passage, presents the threefold principle of a good life.

1. *Reverence.* Reverence toward God is the very beginning of knowledge. David Grayson pictures a botanist kneeling by a fence in the corner of one of his fields in order to observe some flowers. "Do you believe in God?" he was asked. Slowly rising, the old botanist replied: "When I was young, I argued against God; now as I kneel, I see God everywhere!" Even so, the more a man kneels before God's works, the more reverence he has for God; and the more reverence he has for God, the more his knowledge grows. Reverence is the beginning of all wisdom.

2. *Respect for parents.* Another principle of right living is respect for one's parents. Woe to the parent who does not merit the respect of his children! Alas, for the children whose parents are not worthy of respect! "If you had not been what you are, I would not be what I am!" a youth sentenced for murder bitterly exclaimed to his disreputable, criminal mother. What a horrible accusation! On the other hand, how universal is the testimony of good men and women to the influence of their godly fathers and mothers!

3. *Resistance to evil people.* In the course of life, we often are forced into relationships with evil people. It is very difficult to be among evil people and not of them, but it has been done and can be done. We should never seek the fellowship of evil people unless we are sure that we can help them. We should always be fortified against their enticing solicitations to lower our standards. "Come on! Take a drink! Don't be unsociable!" Answer them thus: "Listen, if you want to drink, that is your funeral; but I maintain my right *not* to drink!" Stand your ground! The one who resists temptation resolutely and firmly will be respected even by his tempters.

III. The Practice of Right Living

This passage from Isaiah pronounces woe upon those who make sensuous pleasure their rule of life. Note the low ideals mentioned in this passage. Rising early and staying up late to have a longer day for drinking, but having no time for God's work! I knew a mother who insisted that her children had too many lessons to permit them to attend meetings at the church, but they had time enough to attend dancing school! Some say that they are too hard pressed with work to go to church Sunday nights, yet they can stay up half the night to play cards! Such people soon call evil good, and good evil. Milton declared that when a man says, "Evil, be thou my good," he has reached the depths of hell.

IV. The Result of Right Living

Paul, in this Galatian passage, sets forth the result of right living. No truer words were ever written. Note:

1. *The sure harvest.* Whatsoever is sown, whether of good or ill, will bring a harvest. If we sow the wind, we shall reap the whirlwind; if we sow good, we shall reap good. Whatsoever we sow, we may be sure of reaping.

2. *An appropriate harvest.* Every farmer has to decide the kind of crop he wants. He can't raise wheat and corn successfully in the same place at the same time. He must choose. So must we: fleshly things or spiritual things; possessions or character? "Whatsoever a man soweth, *that* shall he also reap." Woe, then, to the man who sows the wrong thing! What sort of harvest do you want? What sort of seed are you sowing?

3. *A proportionate harvest.* "He which soweth sparingly shall reap also sparingly" (2 Cor. 9: 6). That is fair enough! The farmer does not expect ten acres of wheat, if he sows only five. Nor should we. Yet people do expect the joy of the Lord when they sow very little, if any, seed for him. How can we be so foolish as to think that if we sow only the leftovers of our time and life, we shall reap a rich and worth-while spiritual harvest! Sow an abundant life in Christ! Trust God for the reaping.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Review

On February 4, we studied the first temperance lesson of the year, under the topic, "Holding Life Sacred." Its memory verse was 1 Cor. 6: 20. On June 2, we had the next lesson on temperate living, using as a topic "Testing Habits by Their Usefulness." The memory verse for this lesson was Matt. 7: 16. Before taking up today's lessons on "The Rewards of Clean Living," review these two previous lessons briefly, asking for the memory verses and for as much data as the pupils can remember from those lessons. It may be that some of us teachers will have to do a little reviewing ourselves! The value of the series of lessons in the principles of temperate living is enhanced when we teach each lesson, not as a separate, isolated bit, but as an integral part of a greater whole, showing the interrelationship between all the lessons.

The Rewards of Clean Living

1. *Proverbs 1: 7-10.* This intimates that the "instruction of thy father" and "the law of thy mother" hold admonitions to clean living, and that following them will bring the happy rewards of "a chaplet to thy head and chains about thy neck." Teachers must be ready to do two things:

a) To explain these words in terms of their original meaning and use in the days when these laws were written. Chains, in the days of the writer of Proverbs, were ornaments denoting rank, sometimes bearing, too, a charm. In China, even today, parents hang silver chains around the necks of "precious" sons to fasten them to life.

b) To reinterpret the laws to show what they mean today—approval of father, love of mother, prayerful care by parents for children who are more precious than life itself.

Application: "If sinners entice thee" (Prov. 1: 10). This is no phrase of bygone days. It is one of the most common experiences in the life of modern youth. Sinful enticements surround us. The verses of Isaiah are not far removed from our life of today. Win the confidence of your pupils and they will tell you, if you do not already know for yourself, how clearly the verses describe modern conditions.

Take time to face the temptations met in advertisements, magazine stories, motion pictures, recreation halls about town. Even our church-going young people who do not frequent these places know of them from schoolmates. The individuals in your class may not need the admonition of verse 10, but what about the weaker ones outside the class? Among schoolmates, there are bound to be those who need support in order not to yield to the enticement of sinners.

Is your class doing anything to curb these enticements? Is it meeting these temptations with a constructive church program that faces the natural desire for recreation?

If this lesson is to bear fruit we shall have to be realists. We shall have to face the peculiar temptations of our own community and think hard and pray even harder to devise ways to combat them.

2. *Isa. 5: 11-12, 18-23.* Here, through a positive statement of the penalties of unclean living, the rewards of clean living are intimated. Ask the pupils to formulate their own statements of these penalties. The following list is given as a suggestion of things to aim for:

Vs. 11. Disaster (woe unto them) comes to those who are unclean due to habitual drinking.

Vs. 12. Disaster comes to those who are unclean through indulgence of their lower appetites, and through indifference to the things of God.

Vs. 18. Disaster comes to those whose lips are unclean with lies.

Vs. 19. Disaster comes to those who are unclean through open skepticism and revolt.

Vs. 20. Disaster comes to those who have unclean consciences.

Vs. 21. Disaster comes to those who are unclean through arrogant pride.

Vs. 22. Disaster comes to those who are unclean with heavy drinking.

Vs. 23. Disaster comes to those who are unclean through justifying wickedness and bribery.

Go through the above list and check each verse against the question: Does this condition describe life today? Give an example.

3. *Gal. 6: 7-9.* Here we have the "law of the seed." From the following list select those characteristics that are seeds sown (1) to the flesh, (2) to the spirit; that are harvests reaped, (3) to the flesh, (4) to the spirit: Self-control, laziness, kindness, devotion to duty, joy, self-indulgence, drunkenness, faithfulness in performing tasks, dulled conscience, selfishness, eternal life, loss of ideals, peace, double-dealing, loss of respect of others, corruption, patience, lies.

Laws for Clean Living

Have the pupils name the laws for clean living as presented in the three Scripture references. Compare their answers with the following:

Proverbs. The law of filial obedience—"It pays to listen to your parents."

Isaiah. The law of indulgence—"The man who drinks is riding for a fall."

Galatians. 1. The law of the seed—"What a man sows will grow."

2. The law of the harvest—"It takes a long time for some seeds to grow, but harvest follows planting as day follows night." Paul must have had teachers in mind when he wrote these comforting words!

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

School at Worship

Theme. "Paying the Piper."

Prelude. Pianist playing a stanza or of the opening hymn.

Hymn. "Holy Spirit, Truth Divine."

Invocation. Pray that we may prove gratitude for the Father's gracious s of the summertime by employing Spirit's power and guidance in each 's temptations and problems.

Scripture. Isa. 5: 20-23; Gal. 6: 7-9.

Picture Meditation. The temptation Jesus was a far more profound ex-ience than the interpretations of most sts would indicate. Cornicelius' nting, "Christ Tempted by Satan," ever, grips one's soul with its real-. With deep, wide eyes, Jesus is ing straight at you; rather, through to possibilities and prospects beyond far horizon visible from his wilder-s pinnacle. His eyes are inflamed by plessness, his hair is disheveled by wind, his head is barely resting upon right hand, and his left hand is ely clutching his right wrist. Here One who has come to know himself Messiah and who now wrestles alone h the problems which he must decide. feels the pull of plausible and popu-views of the Messiah's task, but he ly identifies them as satanic com-mises certain to defeat his real mis-. The shadowy and evil figure of a ged tempter crouches behind Jesus stands ready to place a crown upon head; thus the artist, by this sym-aids us to perceive the nature of us' inner experience. Jesus emerges m the wilderness with his course rmined. He will never employ divine er for personal ends; he will never popularity by sensational means; will never undertake to establish the dom of God by the path of earthly ire.

Hymn. "Keep Thyself Pure! Christ's lier."

Discussion. No human being is mpt from temptation, the good man t of all. "Hardened sinners" are less sensitive to their wrongdoing n are "the saints." When a man ins the inner struggle, as Robert wning has intimated when there is tug between God and Satan, "a n's worth something," and he may tinue growing through life.

The easy way in which some moderns k to dispose of the reality of sin is eedingly shallow. It reminds one of tain religious sectarians who regard h sickness and sin as illusion. Rein-hold Niebuhr has pointed out that one's contact with persons who have no illusions about themselves is wholesome and cleansing; that those who are conscious of their own sins and of those of their group are more likely to regard others with tolerance and kindliness. A keen sense of sin is evidence of a growing sense of responsibility; lacking it, one becomes self-righteous and intolerant of others.

A Christian, of course, will not permit his penitence to become morbid. He will not meditate upon his weakness until it becomes an obsession, neither will he seek to give an appearance of piety by constantly confessing his weakness to persons not concerned. He will proceed to right the wrongs, so far as he is able, and to help atone for the many social wrongs in which he is implicated by sacrificial efforts in behalf of their victims.

Regardless, however, of the nature of one's sin, whether it be one of the grosser sins of the flesh, such as indulging in the use of liquor, in overeating, or in harmful amusement, or one of the sins of the mind, such as bigotry, prejudice, temper, cynicism, or pride, we need to recall that we shall have "to pay the piper." Emerson's "Compensation" reminds us that there are no shortcuts in God's dependable world. Isaiah tells us of the woe that awaits the self-righteous, the intemperate, and those who defeat justice for a bribe. Jesus made it known that God is not mocked, that a man reaps the crop he sows, that spiritual sowing yields eternal life. No man cheats the universe; God has the last word.

Jesus said, "The kingdom of God is within you." "But where else," asks Principal Jacks, "is the kingdom of the devil?" What wonder, then, that life involves an eternal conflict within the soul! But we, like Christ, our Leader, may win by the same divine resources that he tapped. By his life and death, Jesus made faith, hope, justice, loyalty, and love eternally attractive. However popular their opposites, they are doomed to defeat in any world that God rules. Each victory over temptation brings its immediate and growing reward.

Hymn Reading. "Once to Every Man and Nation." These famous words of James Russell Lowell should be read as a conclusion of the discussion.

Prayer. Pray that we may achieve the difficult art of seeing ourselves as we are; that we may not lend ourselves to self-indulgence, but may strive for a constantly higher standard of self-discipline and self-sacrifice; that we may find bracing fellowship with the One who was tempted in all points like as we are, yet without sin.

Helpful Hints

Summer Visitors. Instead of regarding the stream of summer visitors as a good excuse for nonattendance at church, why not make a point of urging folk to bring their visiting friends to the services of the church and school? With rare exceptions, they will be interested in your church and will profit by its worship and study. Their presence will encourage your pastor or your vacation supply preacher, and the visitors will receive suggestions that they can carry back to their "home" church for its added enrichment.

In this way, your own visitors will meet many of your best Christian friends whom they could not otherwise meet so conveniently. They will respect and admire your loyalty to your church, and be encouraged to regular church attendance when away from home. The superintendent will pay special attention to the welcoming of these visitors, and be happy to explain features of the school work to them. He will give particular heed to the visitors who have no friends within the church to introduce and direct them; among the visitors may be some local persons likely to become regular attendants. Turn the "summer slump" into summer conquests. Make this a vigorous and profitable season in Christian fellowship.

Visitors will be glad to receive copies of the church bulletin and copies of any mimeographed or printed circulars describing the school's interesting features and activities. If visitors are likely prospects from the church's community, they will need to be called upon at once or sent promptly a personal note of welcome. Summer offers a splendid chance for Christian hospitality. Do not fail to make use of this opportunity.

Say It with Flowers. A host of folks have lovely flower gardens in the summertime. They possess, therefore, a rich opportunity to spread good cheer and beauty in the homes of invalids, shut-ins, and lonely and discouraged folk. Flowers may be sent to church school absentees, to the unemployed and friendless folk in the neighborhood, and to those in hospitals and other institutions. Flowers also will serve to express appreciation of teachers and officers of the school, of young people who have assisted in the choir or in worship services, of department graduates, of neglected friends who have meant much to us, of the milkman, the newsboy, and other service men who come to our homes. Would it not be an unusually fine project to encourage children and youth to co-operate with the heavenly Father in the growing of beautiful flowers and in the spreading of cheer to "the least of these," his brethren?

The Book Browser

Tells of books on the Bible, on worship and on missions—a fascinating combination

YOUR Book Browser read with much interest two articles recently published in this magazine and entitled, "Treasure Hunting in Bible Lands." These articles set him to philosophizing (in his humble way), and out of his thinking grew this somewhat obvious conclusion: that what one looks for determines very largely what one finds.

Yesterday your Browser took a wholly unwarranted amount of satisfaction in finding upon the sidewalk a streetcar token. Its monetary value was no more than 7½ cents. Perhaps your Browser is, to some extent, deserving of rebuke. If he had been looking up instead of down, if he had been seeking higher things instead of keeping his eyes upon the sidewalk, who knows but what some richer discovery or more rewarding adventure might have come his way!

What a thrill it must be to find something dating from the days of which we read in the Bible; an old inscription perhaps or even an early copy of one of the precious books of Scripture! Every year new discoveries are reported, and it appears that many sensational finds are still possible.

It is not likely that your Browser will ever go very far afield in search of ancient treasure, but no combination of untoward circumstances can keep him from enjoying accounts of those who do.

■ One of the most valuable of such books is *Our Bible and the Ancient Manuscripts*,[1] by Sir Frederick Kenyon. The book is both an account of the finding of the manuscripts and a comprehensive descriptive catalog of them. For more generous measure, there is also an account of all the early printed versions. The book, therefore, deserves to be in the library of every pastor, and indeed of every individual who desires a better knowledge of the history of the Bible.

Sir Frederick Kenyon formerly was director of the British Museum. His first book on the Bible and the manuscripts was published many years ago. It was recognized as a classic and has been widely read. The many discoveries in Bible lands in recent years and the greatly increased number of ancient manuscripts now available for study demanded a new edition, brought down to date and largely rewritten. It is fortunate that Sir Frederick Kenyon himself could do this work, for he has brought to the new edition the same mature scholarship that characterized its predecessor.

This book is arranged in a logical and helpful fashion. It contains more than forty excellent plates illustrating the principal manuscripts and printed Bibles to which reference is made. There is much authentic information about the newly found papyri and the important discoveries that have been made at Ras-Shamra and Lachish. This is a large, substantial work to which the reader will return again and again.

■ The next book that your Browser will mention this month should be of interest to every church school worker. It is Irwin G. Paulsen's *The Church School and Worship*.[2] Dr. Paulsen's wide studies and practical leadership in Christian education fitted him well for the writing of this important book.

The author argues that before there can be any great strengthening of the Protestant churches or any marked increase in the number attending the church services, more attention will need to be given to worship. Unfortunately, children and young people, in general, have not been taught to worship, and the church schools, for the most part, have no clear plans for giving such instruction.

This book undertakes to show church school leaders how training in worship may be given. It is detailed and practical. In its discussion of worship it escapes becoming enamored of eternals and discovers the heart of worship in a closer fellowship with God.

■ *For the Healing of the Nations: Impressions of Christianity Around the World*,[3] by the widely known scholar, Dr. Henry P. Van Dusen, is a highly enheartening book.

Dr. Van Dusen very frankly tells of vague misgivings which he had felt concerning the profitableness of the foreign missionary enterprise. Questions had been raised in his mind by certain findings made by the Laymen's Foreign Missions Inquiry. He wisely decided to see for himself, and spent eight months visiting mission stations in many parts of the world. As a result of this tour, he was profoundly impressed not only by the complete validity of the missionary undertaking but also by the supreme urgency of maintaining and enlarging missionary effort.

The book is excellently written and filled with human interest. It is attractively printed and normally would sell for a considerably higher price. In order that the book might be within the reach of all, both publisher and author have generously foregone any profit from its sale.

■ The next book to be mentioned possesses a double interest: it is a really good book and it was written by one of our own Baptist fellowship. It is *Stand By for China*,[4] by Dr. Gordon Poteat.

Dr. Poteat has given many years to missionary work in China. For some time he was the representative of the Northern Baptist Convention at the University of Shanghai. He presents an authentic picture of China today. He shows the remarkable strides which China has made during the last half-century. To fail to take account of this advance is to overlook one of the greatest movements of all time.

The influence which the United States has had upon China is pointed out; and, it may be added, the influence which China likewise has had upon the United States. There is a stirring account of Christian effort in China, and many sketches of the men and women who heroically are leading China in this critical period of her history.

■ Matilda, whose judgment always may be depended upon, reminds your Browser that he should mention at least one book for the children. Let it be *Bright Sky Tomorrow*,[5] by Mary Brewster Hollister.

The author is well known as a writer of good juveniles, and this is one of her best. The story has its background in the China of today, and there is a commendable missionary interest throughout the book. We see the courage of the Chinese people in a time of catastrophe, their belief in their own country, and their determination to build anew their way of life.

The book, of course, is intended for reading by the nine- to twelve-year-old, but before you present it to any of your nieces or nephews you will quite likely want to read it yourself.

B. BROWSER

Books Reviewed

[1] *Our Bible and the Ancient Manuscripts.* By Sir Frederick Kenyon. Harper & Brothers, 1940. 266 pages. Price, $3.00.

[2] *The Church School and Worship.* By Irwin G. Paulsen. The Macmillan Company, 1940. 199 pages. Price, $1.75.

[3] *For the Healing of the Nations.* Impressions of Christianity around the World. By Henry P. Van Dusen. Charles Scribner's Sons, 1940. 227 pages. Price: cloth, $1.00; paper, 60 cents.

[4] *Stand By for China.* By Gordon Poteat. Friendship Press, 1940. 181 pages. Price: cloth, $1.00; paper, 60 cents.

[5] *Bright Sky Tomorrow.* By Mary Brewster Hollister. Illustrated by Esther Wood. Friendship Press, 1940. 122 pages. Price: cloth, $1.00; paper, 50 cents.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.